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The Pacific Churchman
FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles, Olympia, Oregon and Sacramento, and the missionary districts of Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippines, Spokane, San Joaquin and Utah.

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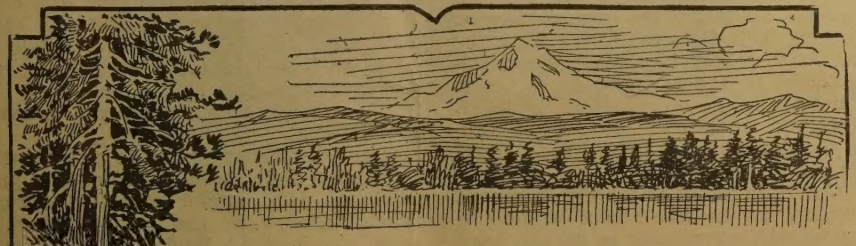
The Convention of the Diocese of Oregon.

The Diocese of Oregon met in annual convention on May 14th. Following evening prayer said by the Rev. H. M. Ramsey, the Vicar, the latter read the report of the Board of Church Extension, which showed that a great deal of work had been accomplished. The Board during the year paid the stipends of twenty missionaries and the Diocese has raised more for Church extension than ever before. There is, however, a need for more men as the country is fast increasing in population. Following submitting of the report, the Bishop delivered his annual address.

The institutions of the Diocese, he said, showed growth, but in almost every one some need existed. At the Good Samaritan Hospital it was the enlargement of the Nurses' Home and a maternity building; St. Helen's Hall, the school for girls, required an endowment; St. Elizabeth's House for unfortunate girls needed larger quarters. A building for this purpose was now in course of construction, but it was financed entirely by the Sisters of St. John Baptist. A plan was under consideration, the Bishop reported, for using the old Bishop Scott Academy in a work for poorer boys. He strongly urged a more active interest in general missions and the introduction into every parish and mission of the duplex envelope system.

The new residence of the Bishop had been completed and occupied during the year, as had also the Percival Memorial Library. He was glad to note that the missions were beginning to realize their responsibility for the maintenance of the work and to rest less upon what the Bishop might do. Oregon was essentially a missionary field, but the day had gone by when they could beg for their work in the East. The Diocese must learn to stand alone, and for this a larger Diocesan consciousness was needed. He was thankful for the growth and good spirit in the Diocese and charged the laity to awake to the fact that the world held the Church responsible for social uplift. The vestryman must work with the rector in upbuilding the spiritual life of the Parish, and the clergy must make full proof of their ministry.

At the first business session the Rev. C. W. Baker was elected secretary, and the Rev. E. H. Clark, assistant. On petition the Parish of St. John's (Sellwood), Portland, was reduced to the standing of an organized mission. Two other parishes, having become depleted by removals and other causes, were also reduced to the standing of missions. The Social Service Committee reported that much had been done toward the moral uplift of the city of Portland. The most important fact was the accomplishment of the appointment of a Vice Commission, with the chairman of the Social Service Committee, the Rev. H. R. Talbot, as chairman. A new Canon was passed establishing the convocation system



Oregon

Charles Scadding

The soothing hush of cool Pacific's waves,
The odors sweet of cedars,—Orford's gift;
The deep blue lakes, and winding rivers swift;
The sanded shores which bright Columbia laves,
And stemming seaward maidenlike behaves,
Joyous and happy in its sprightly course;
Willamette from the Cascade's frozen source;
The mighty rocks, and labyrinthine caves;
The stately firs, the scent of roses rare;
The native grape, luxuriant, brilliant, wild;
The slopes of apple blossoms, and of pear;
The giant mountains which in white robes stand;
For these, and by these many charms beguiled,
I love thee, Oregon, thou beauteous land.

with three divisions, comprising the northern, central and southern portions of the Diocese. Deans were elected as follows: Northern, the Rev. G. F. Rosenmueller of Astoria; Central, the Rev. F. K. Hammon of Eugene; Southern, the Rev. William Horsfall of Bandon. A new Canon was passed making the Archdeacon a diocesan officer subject to appointment by the Bishop and the approval of the convention. The Bishop appointed the Rev. H. D. Chambers, who for the past eight years has been General Missionary and Archdeacon, and his appointment was approved by the convention. The second day was taken up with reports and elections. The Standing Committee are: The Revs. B. G. Lee, C. W. Robinson, H. M. Ramsey and Dr. S. E. Josephi, R. I. Glisan and H. D. Ramsdell. The delegates to the Eighth Missionary Department Council are: The Revs. H. R. Talbot, Ven. H. D. Chambers, R. E. Browning, C. W. Robinson and Messrs. G. Harding, C. B. Pfahler, F. Spittle, R. L. Glisan and H. B. Leonard. At a missionary meeting in the evening in St. David's Church, there were addresses by the Rev. R. E. Browning and H. B. Hamilton.

The Training School for Deaconesses

By Anita Hodgkin.

On May 28th, the Commencement exercises of the Training School for Deaconesses in Berkeley, California, were held at St. Anne's House, 2316 Fulton Street, the present school home. The Rev. John Bakewell, D.D., made the formal address, and the Bishop and the Warden spoke of the present state of the School, its past and its future. The only student to graduate, Miss Roberta S. Caldwell, has been appointed by the Board of Missions to go as a missionary to work on the Island of Maui, under Bishop Restarick.

Five years ago the School was only thought of as a temporary affair necessary for the training of two women who desired to become deaconesses and who could not afford the expense of the long trip to New York or Philadelphia, where the only other schools in the United States are situated. The five years have proven conclusively that a school of this kind is just as necessary on the Pacific Coast as on the Atlantic, for, year by year, students have asked to be admitted. Although there are at the present time only six graduates, twenty-two women have at different times been enrolled as regular or special students, and not one of the twenty-two could have studied in the East.

The original St. Anne's House was only a small flat, and there was no Board of Managers other than the Faculty, but three years ago Bishop Nichols and the Warden, the Rev. Edward L. Parsons of St. Mark's Parish, Berkeley, invited several prominent Church women to become members of the Board. A small house was secured and the School began on a permanent basis with a Deaconess in charge of the home life of the students. A year ago larger quarters had to be secured, and these in turn seem to be proving inadequate, so that the Managers are looking forward to the day when the beautiful building designed by Mr. Walter H. Ratcliff, Jr., will be erected and St. Anne's House will be to the women who desire to train for Church work what the new Divinity School in San Francisco is to the men.

The plans illustrate a house designed in Tudor Gothic style of architecture. portions to be carried out in cement in imitation of stone; the various ornamental wood and plaster gables being in imitation of the old English half-timbering, with carved wooden trusses carrying the projecting portions—which figures might represent various Saints. This end view shows the side of the Chapel and rooms above, with the library arranged so that the latter shall form the nave, the Chapel proper forming the chancel.

The entrance is on the side beyond the east window of the Chapel (not seen), and is through a large arch beneath the first projecting series of bay windows, seen on the side.

At the Council of the Eighth Department held last October in Sacramento, a resolution was passed by which the Council adopted, as it were, the School, which, though originally organized as a parochial institution, now became the school for the whole Department. The Bishops of the Department have also consented to serve as visitors. A few months ago, in order to stimulate further interest, an Associate Board of Managers was organized of representative women who are to be chosen from all the Dioceses and Missionary Districts of the Department.

The regular course covers a period of two years and, being designed to prepare women for the various phases of Church work, must of necessity be a varied one. The very fact that occasionally letters are received inquiring as to whether the course can be taken by correspondence shows how little it is realized that, after all, no matter how important the intellectual part of the training must be, it is by no means the only factor. In brief, the training consists of three main divisions, the development of the body, mind and spirit.

By the training of the body is meant the testing as to whether a woman is strong enough physically to do the hard work which will doubtless be required of her. A physician's certificate as to her health is therefore required before she enters the School, but if after some months she has shown herself to be physically unfitted she would not be permitted to continue the course. Then, there is the training of the hands to do those useful things which all women should know how to do, but which, unfortunately, many young women have never been taught. So courses in sewing, cooking and housework are given and the students have to spend a regular portion of the day in various household occupations. The necessity of this knowledge is apparent enough when one realizes that few deaconesses, missionaries or trained Church workers will ever live in a place where, even if they do not have to take charge of their own house, they will not have to teach others how to do these things. Then, as it will often happen that in their visits there will be sick people to care for, there is a course which trains them in the best method of caring for the sick, and during a part of the two years each student will have some practical experience under a trained nurse's supervision. In this same connection there will be the necessity of a knowledge of clinics, hygiene, nutrition, and all the modern methods of charity organization work, which are included in the two years' program.

The mind is developed through a simpler form of the ordinary course for theological students. Courses in the Bible, Church History, the Prayer Book, Theology, Missions, Religious Pedagogy, and the like, are taken each year.

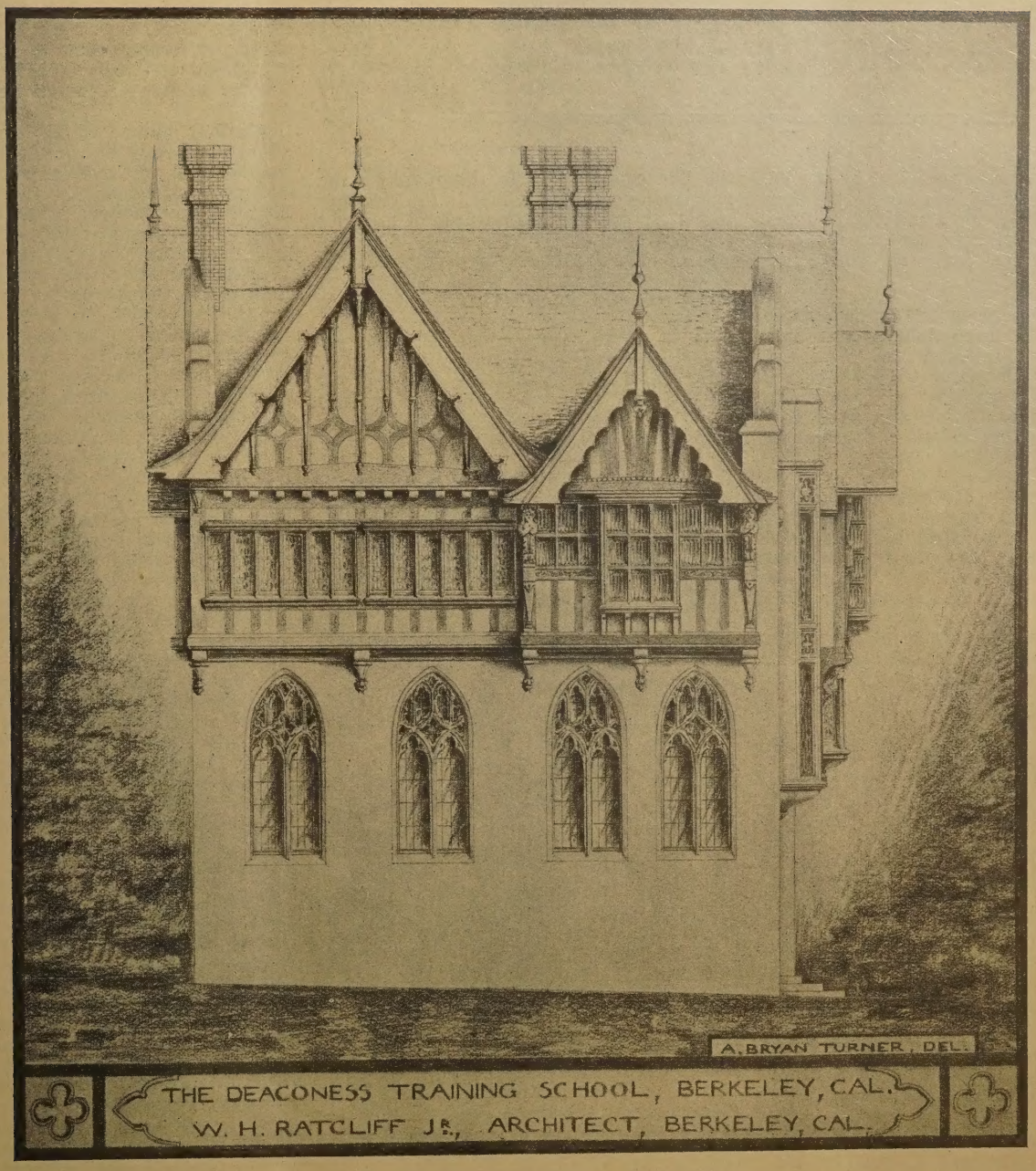
And last but not least comes the developing of the character. For, no matter how capable and learned a woman may be, if she has not the right qualities, the right spiritual attitude, her work will be a failure. The mission station and even the home parish can be utterly ruptured by one woman if she has not learned the art of disciplining herself. The word Deaconess means servant, and as such she is under those higher than her in authority, and as a servant she must be humble minded to those amongst whom she is called to minister. Self-discipline is then an essential which may be the hardest lesson to learn, but which with God's help may be acquired. And where can it be better learned than in a home where there are regular hours for prayer and meditation and where every thought is to try to help a woman to find the best that is in her. No one would expect a nurse to take charge of a patient suffering from a bodily illness who had not been to a hospital for her training. Why, then, should it be expected that a woman with perhaps no more experience than a little Sunday School teaching or friendly visiting among the poor of her Parish, should be able to minister properly to those who are suffering perhaps bodily, mentally and spiritually/

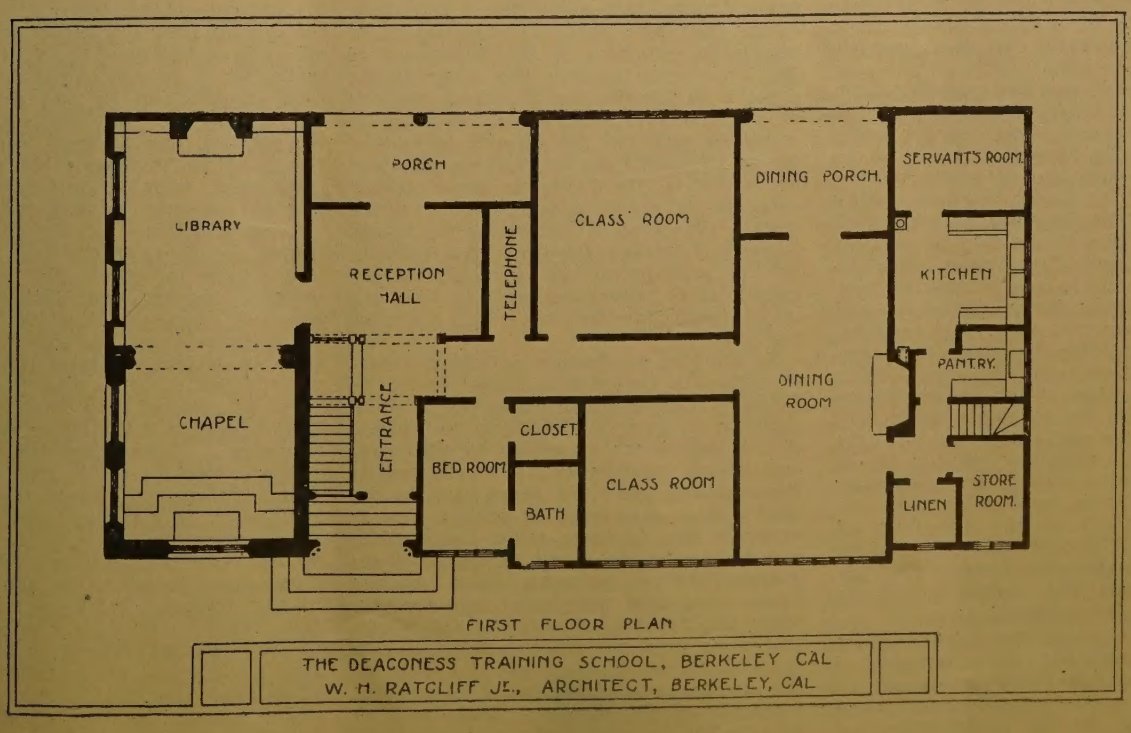
This new school is a small one, but each year sees some new development. God has indeed watched over it and those in charge feel most deeply that as in the past everything has come when needed, so in course of time will come the necessary means to erect the building which the Managers feel would be most desirable in order to produce the right atmosphere and develop all the ideals which are so necessary in a school of this kind.

It is not inappropriate to point out in conclusion that there is not only a practical but what might be called a sentimental fitness in the establishment of such a school at Berkeley. The great State University offers many educational advantages and supplements the work of the School. For those who desire to go to the Orient it is possible to find work among the Chinese and Japanese of all classes and under competent professors at the University they may test their ability to learn the Oriental languages.

Bishop Nichols in his commencement address drew attention to the rich inspiration the School may find in the fact that the site is in a town named for a Bishop of the Church. Bishop Berkeley sought freedom of spirit in a new land where his influence was great and lasting. Might it not still be a power in guiding graduates to go forth to help in countries less fortunate than ours?

The Commission on World Faith and Order of the Northern Baptist Convention recommended in a report submitted at one of the sessions that a commission be appointed annually to co-operate with other commissions from other Church bodies to foster sympathy toward unity among all Christian people. The Commission indorsed the work being done under the initiative of our Church.


A. BRYAN TURNER, DEL.
THE DEACONESS TRAINING SCHOOL, BERKELEY, CAL.
W. H. RATCLIFF JR., ARCHITECT, BERKELEY, CAL.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Pacific Pulpit

Ordination sermon preached by the Rt. Rev. L. C. Sanford, Bishop of the San Joaquin, at Trinity Church, San Francisco, Wednesday, May 29th, account of which ordination may be found on page 20.

"When the day appointed by the Bishop is come, . . . there shall be a Sermon on Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office."—*Rubric in the Ordinal.*

Dean Stanley, in his interesting study of Christian institutions, makes the statement that: "In the first beginnings of Christianity there was no such institution as the clergy, and it is conceivable that there may be a time when they shall cease to be." Whatever satisfaction the ecclesiastical outlaw may derive from this affirmation, or whatever indignation it may stir in the advocates of the doctrine of the apostolic succession, the statement is true, both as to the historic fact involved and as to the ideal contemplated.

Lightfoot, in his dissertation on the Christian ministry, says the same thing in equally unmistakable terms: "The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. . . . It has no sacred days or seasons, no special sanctuaries, because every time and every place are alike holy. Above all, it has no sacredotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible and from Him directly he obtains pardon and draws strength." The recollection of this truth would have neutralized many an acid controversy about the ministry, and it must be universally admitted before any reasonable plan of Church unity can be accepted.

The necessity for a Church polity rests upon the very constitution of human society. The particular form which the ministry assumed and the changes which have taken place in its structure are due alike to the practical and varying needs of humanity. To recognize this is to detract neither from the authority nor responsibility of the clergy, nor does it deny the activity of the Holy Spirit upon which the corporate life of the Church, no less than the fruitage of individual discipleship depends. "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests and Deacons." And so far as our limited outlook permits us to judge there will be these orders until the time of the Angel Gabriel. But any one or all of them or any other which may hereafter arise may cease to exist without involving the downfall of the Kingdom of Christ, and will become unnecessary if we ever arrive at the point when the distinction between the practical and the ideal is no longer essential.

The changes which have taken place in the functions and characteristics of the Episcopate and the Presbyterate, in the course of historic development, have been paralleled by the modifications of the Diaconate. Of the three orders the last was established first. Its creation was distinctly for the purpose of meeting a social emergency. The daily distribution of food and alms was being unfairly made, a situation for which the growth of the Church alone seems to have been responsible. Accordingly, seven men were selected by the people and set apart by the Apostles for a purely temporal work. This College of Deacons was the first Social Service Commission of the Church. That St. Stephen and St. Philip did the work of Evangelists was because of their gifts and opportunities, not of their ordination. The usefulness of this body in Jerusalem caused its adoption in Gentile communities, in some of which prevalent social customs made the appointment of Deaconesses advisable. In theory, this charitable function of the office still obtains. The Bishop will say today to each one of the candidates present: "It appertaineth to the office of a Deacon . . . to search for the sick, poor and impotent people of the Parish." But this function is listed with others, it is introduced by a "furthermore" and qualified by "where provision is so made," and defined by the stipulation that "he shall intimate their estates, names and places where they dwell to the Curate, that by his, (that is, the Curate's), exhortations they may be relieved by the alms of the parishioners. But no Presbyter, or Bishop either, even if he is so fortunate as to have a Deacon handy, is going to wait upon the latter's action. It is recognized as the function of every cleric having a pastoral charge to relieve necessity as occasion offers. The Deacon of today expects to teach, preach, baptize, marry and bury. The "serving of tables" in the Apostolic sense is only an incidental part of his pastoral ministrations. In this part of Christ's Church, the Deacon is distinguished from the Priest only by the way he wears his stole and by the restrictions as to the celebration of the Eucharist. Besides this the Deacon expects to remain such only for a year, or for a shorter period if he can get a dispensation as to time. It is safe to say that the Twelve Apostles would be unable to recognize in the Diaconate of the Twentieth Century the order whose creation is described in the Sixth Chapter of the Acts of the Apostles. Whether it would be well for the Church to restore to the Diaconate its original significance, or to restrict its duties to those secular concerns of parish administration which engage the cares of the Priest too much, is an independent question. But certainly the attempt to do so would be regarded as an innovation, so insensible are we of the changes through which the office has passed.

In the Fourth Century a Church Council passed a Canon that there should be no more than seven Deacons, the original number, in any city. A certain fitness, if not sacredness attaching to the numeral which possibly owed its selection to the fact that there are seven days in the week. The enactment of such a law is evidence that in some cities the number was inconveniently small for the work required. Three centuries later another Council repealed the Canon, but already, after the fashion of corporations which find their legal restrictions inconvenient, the Church, while observing the letter of the law, had evaded the intent by creating an order of Subdeacons. Nowadays, so greatly has our use of the office changed, that he number seven would embarrass us not by its smallness but by its greatness. For we make our Deacons into Priests so expeditiously that it is doubtful if the Anglican Communion in any city can muster as many as seven Deacons at one time.

Another change which has affected not the Diaconate alone, relates to the permanency of the field of action. It was distinctly forbidden in the Fourth Century for any Bishop, Priest or Deacon to leave the Diocese or Parish in which he had originally been placed. One infers that clerical *wanderlust* had already scandalized the Church so far as to make the prohibition expedient, and that even the members of the Episcopate were impatient of fixity. Today the Presbyter roams almost at will. You and I may live to see Diocesan Bishops translated with economy and precision. Our canon law permits if it does not encourage the shifting of missionary Bishops, and it has recently been throught remarkable that a Missionary Bishop of this Church should thrice resist the temptation to leave the inhospitable field which has claimed the best of his devoted life. And if our Deacons commonly exercise their functions in one place, it is due not to the conviction that it should be so, but to the brevity of the term of their Diaconate. It is with no desire to question the wisdom of these modifications that the foregoing has been mentioned, but simply to call attention to the facts themselves. The Diaconate of Apostolic times would be now, if we could see its like, what Dean Hodges would call an "obsolete ecclesiastical eccentricity." Practically the order is but the ghost and shadow of its ancient estate, a mere stepping stone to the priesthood; a period of probation which the Deacon lives through as patiently as he can. Time was when a Jerome could extol it as the proudest office in the gift of the Church, and until the Eleventh Century the second ecclesiastic of Western Christendom was not a Bishop nor a Priest, but a Deacon—the Archdeacon of Rome. Now the expression "only a Deacon" witnesses the imperfect and temporary character of the order, and the Deacon himself, the Priest who has his direction, and the community which submits to his ministrations eagerly await the time when he shall become what some of our uninstructed adherents term "a full minister," whatever that may be.

And yet—if this Order of Deacons could be deleted from our threefold ministry, or if, as is conceivable, the distinction of the order could be still further attenuated by the combination in one service of the Ordination to the Diaconate and the Priesthood, the Church would be the loser to an immeasurable degree. For this order, with its glorious name, stands for the supreme purpose and significance of the Christian ministry, which is to serve the flock of Christ. None of the other titles by which the Clergy in their several degrees and duties are distinguished expresses this ideal. Bishop—he is the overseer, the superintendent, the man in authority, whose designation may connote as it often has the worst features of inverted responsibility. Priest or Presbyter—he is the Elder, deserving and sometimes demanding veneration and honor. Rector—he is the man at the helm, the one who steers the Parish—occasionally, it must be confessed, in the wrong direction. Doctor—the learned one, whose very erudition may separate him from those to whom he should be most closely united. Vicar—merely a substitute. Pastor—There is a word which this Church does not esteem as highly as she should; a term which reflects the compassionate love of her divine Shepherd and preserves the recollection of his tenderest utterances. But even Pastor with

its conscious implication of helpless souls to be guided and wanderers to be sought cannot express as Deacon does the selflessness and humility, the devotion without thought of reward except that which comes from the satisfaction of serving men in their lowest and highest needs, the ideal which finds its inspiration and definition in Him who came not to be ministered unto but to minister.

It is the glory of Christianity that it has destroyed the distinction between the sacred and the secular by sanctifying the common things of life. Christ himself did this when he assumed our humanity, when he elevated the common acts of bathing, eating and drinking to the dignity of Sacraments. It was in obedience to a true instinct that the Church placed the ministering to temporal needs among religious duties and ordained with prayer and the laying on of hands special officials to attend to these matters. The schools, hospitals and asylums which the Church has created, the institutional work which in so many forms has been undertaken, the modern interest of the Church in improving social conditions, are all the natural development of the "serving of tables."

The Church has carried on these activities not as an additional responsibility which she has voluntarily assumed, a kind of corporate work of superogation, certainly not as meddling in affairs which were none of her concern, but as an essential part of her mission, as vital to her trust as the preaching of the Word or the administration of the Sacraments. It is quite true that as fast as the Christian conscience became educated to its responsibility, one by one the institutions for social welfare which the Church has created and fostered are handed over to Christian society apart from the organized Church, to be administered by it. Thus, in this country, where the public has accepted the responsibility for education and sanitation, our own Church at least is chary of starting new schools and hospitals. But if the Church relinquishes one form of social service, it is only that it may concentrate upon other forms, for the ministry to all the needs of men is her chartered obligation, and this truth is recognized and proclaimed every time an Ordination of the Diaconate occurs, no matter how widely the practical functions of that order differ from those of the original institution.

Of the advantage to one just entering on his official ministry of having the ideal of service put before him in so unmistakable a way, a word may be said. Later on in life other aspects of his vocation may usurp his attention, the authority of the Episcopate or the Sacramental stewardship of the Priesthood, but as long as the Diaconate furnishes the introduction to his clerical experience he can never wholly lose sight of the call to serve upon which the authorization of his sacred work rests. On the contrary, that service, emphasized first on its temporal side, carries its interpretation into the prerogatives of the higher degrees, and gives to them the deeper meaning of spiritual helpfulness and the measure of spiritual efficiency. However it may be with Bishop or Priest, the Deacon at least, by the very term which describes his office, must rivet his gaze on that picture drawn by St. Paul of Him whose prerogatives were the highest, but who made himself of no reputation and took upon himself the form of a servant.

There is a recognized principle that the validity of an official act does not depend upon the personal character of him who performs it. The Priest who stands at the altar may be foul with the stains of vice and may be eating and drinking damnation to himself, but the faithful who receive the Sacrament at his hands partake of the Body and Blood of Christ. Unless this principle is accepted, since the heart is known to God only, we can never be sure of the efficacy of any of the Church's ministrations. But there is another principle rooted not in the intellect but in the intuitions of men that they who minister in holy things must do so with clean hands. So deep is the conviction of the truth of this principle that in practice it nullifies the operation of the first, and the Priest whose life is not in accord with the holiness which hedges in his calling will find his altar deserted and his ministrations refused. This is the people's expression of the esteem in which they hold the ministry in each one of its three orders. So highly is it placed in their regard that they demand that whoever is chosen for any sacred office shall conform to a high standard of personal character. Underneath this requirement is the conviction of which the people may be but dimly conscious, that he usefulness of Bishop, Priest or Deacon depends upon his character, not because of popular unwillingness to follow the leadership of an unworthy man, but because the unworthy man is incapable of teaching, preaching or fulfilling his pastoral duties as he should. The failure of men in the ministry as in other walks of life is due neither to the unappreciativeness of the people nor to the intellectual poverty of the minister, but to moral defects which interfere with his free activity. Men of brilliant gifts have made signal failures and men of conspicuous mediocrity have achieved notable success. Of course, superficial success, with which no sincere man can be satisfied, and which is measured by the size of his parish or the dignity of his title, may be achieved by brilliancy, or by mere chance, though even this sort is seldom won without character. And equally, of course, moral defect is not synonymous with viciousness of life. Poor preaching and lack of tact are the common explanations of ministerial inefficiency. But poor preaching is generally the result of misapplied time, ordinarily termed laziness, and lack of tact is more often due to self conceit than to stupidity. Each man's character is, however, a very complex affair and the reason for each case of success or failure requires a separate analysis. It is only the picture of efficiency in general which can be painted with the impressionist's brush. And the color which must be used is character. God forbid that I should advocate the estimation of any order of the ministry on any other grounds. God forbid that our people should lower by one degree the standard of life which they require of us. It may not be inappropriate to say, however, that there can be but one standard of life for both clergy and laity. The vicious double standard which has been repudiated in finance must be rejected in morals. What is wrong for Priest is wrong for people, and what is right for people is right for Priest. Our lay folk are quite within their province in judging us as rigidly as they choose, but let them be careful to exact of themselves the same degree of purity and honor which they expect of us.

It is remarkable that Jesus nowhere refers to his own sinlessness except in the single controversy reported in St. John's Gospel, where he exclaims, "Which of you convicteth me of sin." His defiance of conventionality laid him open to the charge of being a wine bibber, a gluttonous fellow, one who had a devil. Apparently he cared little whether his reputation for respectability suffered or not. It would be a dangerous license for us who have not his means of judging to take the liberty of deciding what conventionalities we should observe and what we might safely disregard. Except in clear cases, we do well to rely upon the common consciousness of society. But the lesson of Jesus' life is not the negative one of defying common custom, but the positive one of seeking character in love. St. Peter's highest praise of Him is not that He went about *being* good, but that He went about *doing* good. It is the commentary on his own definition that love is the fulfilling of the law. To put it in another way, it is self-denying kindness which guarantees character. Service is at once the fruitage and the producer of character. And so we come back to the Diaconate, the thoughts of which have this morning delayed us, with its great meaning and great opportunity, recollecting that whatever changes in its outward form history has wrought, or may yet work, it stands for that which alone can justify the Church's ministry in its original institution or in the estimation which it may continue to enjoy—the service of men, even as Christ came to serve.

Exhortation to Candidates.

My brethren: The rite in which we are this day engaged carries its own exhortation. And whatever defect in this respect the service may have, the formal sermon which is required is supposed to repair. Nothing can redeem this final address from perfunctoriness but the personal element of the speaker. I have had the privilege of knowing you in your student days, and can with hearty good will welcome you to the clerical order and predict your usefulness in it. Remembering my own impatience to be priested, I can surmise that you are already thinking of that other ceremony which you have every reason to expect will take place a year or less from this time. Under present conditions your anticipations are natural and you cannot help indulging them. Only let them put energy into your present work instead of tempting you to belittle or slight it. While you are Deacons be the best Deacons you possibly can. Don't try to be Priests in thought or manner before the time. Profit by the lesson of discipline which the order affords. So will you be the richer in experience and the better prepared to fulfil the duties which your advancement will bring. The instructions which St. Paul gave to the Deacons of his day were concerned exclusively with character. Apparently it was the most important consideration then, and it is now. It would be impertinent for me to refer to this were it not for the fact that at no period in a man's life is his character a fixed quality. It has perennial possibilities of ripening and also, alas, of deteriorating. This fact is wholly independent of his ordination. One cannot rely upon the Grace of Orders to develop his character, but he can rely upon the strengthening of his character to develop the significance and efficiency of his Orders. For the strengthening of his character he must rely upon the Holy Spirit. May that same Spirit which gives you strength to assume the responsibility this day imposed upon you, enrich you in all things and make you ever increasingly fruitful servants of Him Christ Jesus our Lord, to Whom be glory in the Church forever and ever. Amen.

On May 27th the Rev. Joshua Kimber, Associate Secretary of the Board of Missions, completed his forty-fifth year as secretary, and was retired with honor, retaining his title. Appreciation of his long years of faithful service is universal throughout the Church.

Church Jubilee of Honolulu

The fiftieth anniversary of the founding of the Anglican Church in the Hawaiian Islands, and the tenth year of American jurisdiction, was celebrated in Honolulu by a series of services and meetings.

The Rt. Rev. Alfred Willis, D.D., Bishop in Tonga, arrived from those remote islands on the 20th of May and was entertained at the residence of T. Clive Davies.

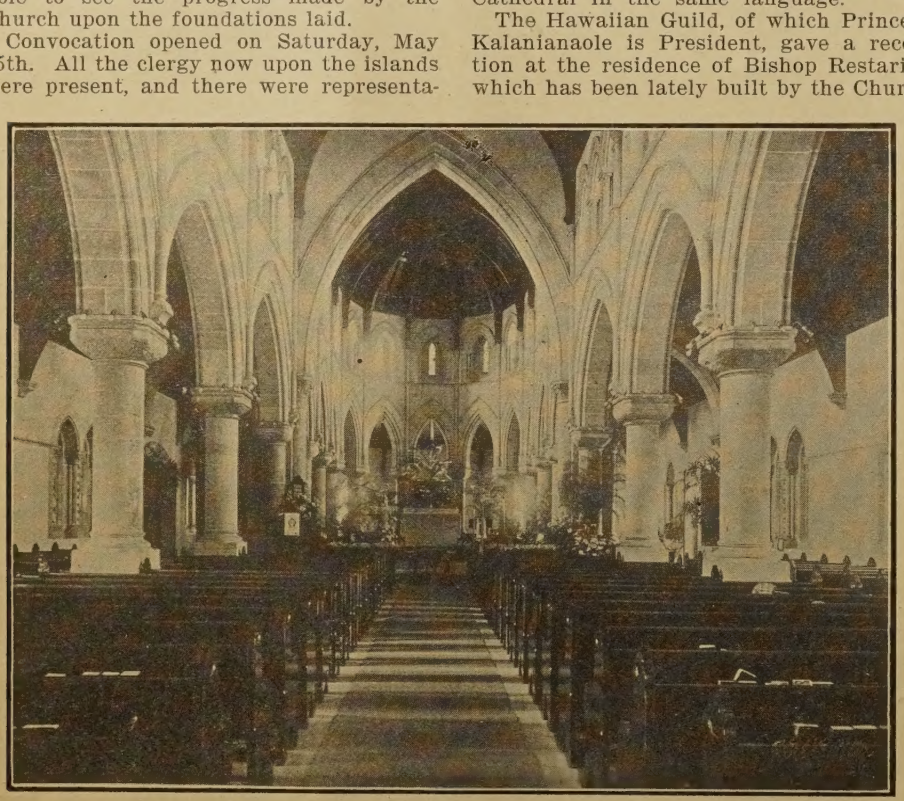
He was accompanied by Mrs. Willis, and during their whole stay they were made to feel in every way that every one, churchmen and non-churchmen, was glad to see them, and they themselves expressed the greatest pleasure at being able to see the progress made by the Church upon the foundations laid.

Convocation opened on Saturday, May 25th. All the clergy now upon the islands were present, and there were representatives from every parish and mission, of the laity. The Treasurer of the Corporation which holds the Church property showed that during the past year in real estate and building had been added to the Church a total value of $69,403. It also showed that over $31,000 had been added to the endowment and that the value of Church property had increased during ten years from $101,000 to $550,000. The report of the Treasurer of Diocesan funds showed that there were no parishes delinquent, and that there was a large increase over last year in the offerings. The Committee on the State of the Church showed that the number of communicants had increased 400 per cent in ten years, and the offerings 700 per cent, not counting any large gifts given for special purposes.

The Woman's Auxiliary Day was most successful and largely attended. Luncheon was served in the spacious dining room of St. Andrew's Priory. In addition to the report of the Treasurer of the large amount given for Missionary work, the report of the Committee appointed at the last annual meeting showed that $8,000 had been collected, which had been expended by the Bishop and his advisers for the purchase of lots, the erection of a Mission house and the furnishing of the same, as well as the improvement of the ground. St. Mary's House was dedicated on Whitsunday, and the faithful workers, Miss Van Deerlin and Miss Sara Chung, who were both trained at St. Faith's, New York, felt rewarded for their services.

Bishop Willis preached at the Cathedral, at St. Clement's and at St. Paul's during his stay. He also addressed meetings of Chinese, Hawaiians and English speaking people. On Whitsunday he celebrated the Holy Communion in Hawaiian and preached to a large congregation in the Cathedral in the same language.

The Hawaiian Guild, of which Princess Kalanianaole is President, gave a reception at the residence of Bishop Restarick which has been lately built by the Church people. Five hundred people of all nationalities and races were present during the evening.



St. Andrew's Cathedral, Honolulu.

On Trinity Sunday the Alice Mackintosh Memorial Tower was dedicated. This erection of this tower has been a community affair. The wealthy Congregationalists and Lutherans have contributed largely to the building fund. The total cost of the erection has been $34,400.

UNITED CLERICUS.

There was nothing dull about the sessions of the United Clericus, held at Portland, Oregon, May 21st-23rd. Aside from the splendid hospitality afforded by the local clergy, and the various kinds of entertainment enjoyed, there was much of interest and also of spice in the meetings themselves. The Clericus is composed of the dioceses and districts of Columbia, Caledonia, Kootenay, New Westminster, Calgary, Olympia, Spokane, Oregon and Eastern Oregon. There was a good attendance.

One of the most interesting things was in the nature of what the daily press would call a bombshell, and was exploded by the Rev. J. Nielson Barry of Baker City, Oregon, in connection with the topic, "Episcopacy in Relation to Church Unity." Referring to the Bishops, he said they were lawless, answerable to no one, and, what was apparently worse, they cost too much. For the seven Bishops of the Pacific Coast the General Board paid, he reckoned, $23,100. All the ordinary clergy and deaconesses of these jurisdictions costs the Board together only $32,301.37. In one case the Bishop had cost three times as much as all the other clergy put together. Into the question whether this was disproportionate to the value of the service rendered, Mr. Barry apparently did not enter.

His strictures found no echo, and no response from any of the American bishops, who were content perhaps to let them pass as blazing evidence of that freedom of speech that is our boast. But Bishop de Pencier, of New Westminster, British Columbia, took strong exception to the statement that there were too many bishops. The setting apart of his own diocese had, he showed, nearly doubled the number of clergy in two years. "If we didn't believe in this system," he said, "we wouldn't be here at all." The Rev. Wood R. Stewart, of Seattle, emphasized the advantages of episcopal independence and ecclesiastical democracy. Principal Vance, of Vancouver, was cautious about the exclusive claim of any polity. The papacy certainly did not make for unity, and whatever might be true about divine rights vested in hierarchies, they did not seem favorable to ecclesiastical unity. "Don't hurry," he said, "don't humiliate other people. We cannot be so certain from the New Testament about the episcopate as to say that we will accept no unity unless episcopacy be a basis of union."

At the closing dinner on May 23, at the Imperial Hotel, Bishop Scadding, who was toastmaster, declared that there was a growing appreciation of our Anglo-Saxon heritage; the Mother Church and the daughter were becoming more and more companionable, and "together they illustrate and prove the essential unity and catholicity of the Church in their missionary effort to spread the Kingdom of Christ among men." The Church of England in Canada was our big sister, if not our elder, and its members were heartily welcomed on this side the border.

Bishop de Pencier, of New Westminster, in a stirring address, outlined the remarkable development and resources of the Dominion. The Church's problems in his jurisdiction were the same that confronted Christians in Oregon and Washington, and they could be met in both places more effectively if American and Canadian Churchmen stood together. Governor West of Oregon, who made the closing address, told of his prison reform policy. Of the prisoners released on parole last year 87 per cent had "made good," and he asked the co-operation of the clergy in this work of saving men to the Government and to the Church. In the course of the sessions a paper on the "Ten Commandments and Their Relation to Modern Life" was warmly discussed. Many speakers agreed that the Church had not done its duty in endeavoring to secure adequate pay for the workingman, and that its iteration of the commandment, "Thou shalt not steal," could not carry its full weight so long as it countenanced a system by which "an overwhelming percentage of our people are deprived of what is commonly acknowledged to be a just reward for their labor." A resolution favoring the requirement of health certificates from persons requesting to be married was not carried, as the members were convinced such a requirement could not be enforced.

The Church and the American Negro

By The Rev. Samuel H. Bishop.

It is somewhat difficult for one who has always lived in the East to realize how the world looks to a dweller on the Pacific Coast, or how the strategy of the Kingdom of God and of man presents itself to the true Christian in that region. Yet perhaps a certain ignorance may be bliss, because so long as one knows that there are men of faith and of vision working for the advance of that kingdom in a place where such interests and such problems converge as in the region of the Pacific Coast, ignorance gives room for imagination; and by virtue of my imagination of your ideals and of your problems it occurs to me to ask for your sympathy in a task which now confronts the East and the South. I am minded to tell you of what was to me a very interesting remark made by the president of Beirut College to me some time ago. Thinking of the thrilling interest of his life in the near East, where the problems of race contact are so pressing, I asked him the following question:

"Concerned as you must be with the vital problems of race adjustment in Syria, I want to ask to what race, if you could be born again, you would like to belong?" He replied: "I am thankful to God for my birth and my heritage, and I have no desire to change it; but if I could be born again and were to be given an important commission in the problem of race adjustment, I should pray to be born an American Negro." I said to him: "That is rather curious; for though I have not hitherto expressed my thought, I have long felt that if I could be endowed with the necessary intellectual, moral, and spiritual power for the exercise of the greatest leadership possible in the modern world, I should pray to be born a Negro." He replied: "I think you need not have prefaced your thought with an 'if.' Opportunity exists for the man with the Divine commission."

Using this remark, made by a man who is assuredly a competent judge, as a text, I want to ask the sympathy of The Pacific Churchman and its readers for an effort the Church has been making during the last five years to relate herself more vitally and more helpfully to this great American problem. Important as is the problem of the yellow races, it is relatively local to the Pacific Coast, and to a few of the largest cities where the Chinese herd. But the Negro problem exists from the Gulf to the Canadian line and from the Mississippi to the Atlantic. It makes perhaps a somewhat larger draft upon the white man's sense of obligation than does any other race problem, because the Negroes are here not by their own will, as are the Chinese and Japanese, but by ours. Furthermore, the Negroes have given us an extent of service which no other race has given us. Representatives of the Negro race came to this country twelve years after the settlement of Jamestown; and yet they walk, as it were, beneath the threshold of American life, doing its menial tasks, cramped in its ghettoes at exorbitant rents, crowded out onto the margin of unskilled labor and at something like 20 per cent less wage than other toilers get for the same work, viewing its highest and most gracious privileges and the sacred intimacies of its social intercourse from beneath. Only about half of the two million Negro children in this country today are in school, and only about fifty thousand of its five hundred thousand youths between fourteen and twenty have adequate opportunity to train themselves for efficient and serviceable life. The South has spent over $150,000,000 on Negro education since the war, and is now spending something over $6,000,000 a year. No one knows how much the North has given for Negro education in the South, but it can be nothing like the amount that has been given by the South; and yet Negro public school terms do not average five months in length throughout the South, and in 80 per cent of southern counties teaching is still inefficient and poor. Though the Negro has made wonderful progress in the acquiring of land and personal property, in the building and equipping of churches, in the increased efficiency of his workers; though he has raised over $75,000,000 for his own education, he still suffers more than 50 per cent of educational waste, and in many sections of the south he is the victim as well as the disseminator of disease and of vice. But tragic as the Negro's need may be, and tragic as the effect of his ignorance and his vice may be to us, our obligation is not measured so much by his need or by our danger as by the obligation of our professions and of our character. We need to perceive not only his need and our danger, not only his possible usefulness to us and to God, but the measure of our duty to him as determined by what we aspire and claim to be.

Speaking of the Negro's usefulness, we may do well to remember that he is yet the labor asset of the South, and could demonstrate again as he did from 1861 to 1865 that he carries the South on his shoulders; but we ought to remember or to realize, what is fully as important, that the oncoming war of Christianity with Islam in Africa depends upon the American and the West Indian Negro as the human agent for its solution. A soundly moralized and Christianized Negro population in this country will mean the agency, the leadership, and the visible inspiration of Christianity in its attack upon the Negro world in Africa.

Six years ago the Board of Missions organized the American Church Institute for Negroes and commissioned it to enter into visitatorial and supervisory relation with certain of our Church schools which had not been able to grip the imagination and arouse the conscience of the Church as their previous splendid work should have entitled them to do. The Institute began with three schools, and now has directly or indirectly related to it seven schools, with two others desiring such relation, and with still other (undenominational schools) asking for advisory relationship. These seven schools are located in six states and represent various kinds of training—training for life on the land, for industrial efficiency in the various trades, for homemaking, for skilled nursing, for teaching, for cultured leadership, and for the service of the ministry. Our schools have been small and still are as compared with Hampton and Tuskegee, but they have had remarkable records in the quality and the character of their graduates and in their effect upon the economic, social, and moral condition of the communities in which they are situated. One of them, St. Augustine's, Raleigh, for example, has turned out over one hundred and sixty graduates, and so far as is known every one but two is rendering efficient service as a citizen, a worker, and a follower of the Master of Life. Another one, St. Paul's, Lawrenceville, Virginia, has so stimulated the thrift and industry of the Negroes in its community that their property holdings have increased in twenty-four years from $20,000 to over $516,000; and its influence has practically abolished the one-room cabin for miles around it.

The South is doing all it can be expected to do for the Negroes in view of the heavy tax it has to meet in educating the poor white children of the mountains and of the rural districts, as well as in supplying itself with the material equipment of civilization. Schools like Hampton and Tuskegee cannot now be properly financed by private philanthropy, as that old enthusiasm which focused at Hampton and Tuskegee has in large measure died away. The Churches of the land must for a number of years be largely responsible for the maintaining of necessary schools for Negro youth; and our Church, because of her efficient organization under devoted and statesmen-like Bishops as well as by reason of her holding the two races in one ecclesiastical and spiritual bond, has a primal privilege and obligation for the sound practical and religious training of a needy yet promising people.

To enable our Church to perform her measure of the task devolving upon the Church in general, the Institute was organized, and the form of its organization and the determination of its policies were intended to meet the demand to which Bishop Brent in his fine address on Financial Missionaries refers, namely, for reliable business management and high standards of efficiency. Bishop Brent well says: "I have reason to believe that one reason why the bequests and contributions of Churchmen to Church institutions is markedly less than those to secular, state or independent philanthropies and organizations, is because of the superior administration and financial solidity of many of the latter." The Institute's organization was not reflection on the previous work of the schools, but was for the purpose of bringing the best of their work home to the conscience of the Church, and of helping Southern people directly directly responsible for these schools to comply with any reasonable demand made by trustees of wealth for real and certified efficiency.

Will you of the Far West give us of the East and the South a large measure of your sympathy and something of your material help?

The Diocese of Southern Ohio on May 23rd elected Bishop Rowe of Alaska as its coajutor. This is only one of many times that an effort has been made to translate Bishop Rowe from his distant and arduous field. Hitherto he has declined to leave the post where he is rendering such conspicuous service.

The Rev. H. S. Longley, Rector of St. Mark's Church, Evanston, Ill., was elected Bishop Suffragan of the Diocese of Iowa at the recent convention and has accepted. Previous to his present rectorship he was for four years Rector of Christ Church, Binghampton, New York, where his work was most successful.

From the Editor's Desk

One of the Church news associations sends us this clipping. It at least makes one think. Truly, something is happening to the "old order."

"Methodist, Baptist and other American communions working in Italy, and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal. Especially strong is the sentiment toward such Church in Italy. Methodists are finding their reluctance to join with American organizations, and decided preference for a Church that is Italian and yet that retains practically all forms and doctrines of the Catholic Church save the hierarchy, the Vatican and the Pope.

"Those who are leading in this movement both in Italy and France are the younger elements among the better type of families. Their complaint is that the old hierarchy is composed of men too far advanced in years, and too steeped in historic Catholicism to cope with modern conditions. This trend is not toward liberalism in doctrine, nor is it away from Roman ritual. It is solely for a new governing body, made up of younger and what they call more progressive men. Methodists, Presbyterians, Baptists and others who are studying conditions of all Europe, incline toward this native tendency, and are furthering it. They say it is a policy more likely to accomplish ends desired than the adoption of American forms and ideals."

"Trolley cars in Palestine"—so the daily papers chronicle the happenings in the Holy Land. Here is what our correspondent says of the situation:

"Few spots on the earth are developing in more modern fashion than is ancient Palestine. Railroads are building between principal cities, and trolley lines will soon connect all of the smaller places of note. English capital, keen to transport sightseers of the whole Christian world, and prepared later to advertise and increase the number of such tourists, is supplementing that of the Jews.

"The Jewish development claims to have brought charity to an end and to have put in its place business methods. Improvement is making in farms, in common shops, in the scale of wages of laborers, and even in the founding of a health bureau and an agricultural experiment station. Last of all there is forming a publicity department, similar to that maintained by California fruit growers.

"New efforts are making at this time to induce Jews of America, and especially of some crowded cities, to emigrate to Palestine and there help to create a political state.

"Not much headway is making from here, but from Russia and Germany many Jews are going. The Turkish constitution has removed some old restrictions, and the new blood furnished by the Zionist recruits has so developed possibilities that hardly a foot in modern Palestine can be said to be barren."

Owing to the fact that our space is at a premium by reason the reports of conventions and convocations the contributions from the pen of a "Christian Man of the World" will not begin until a later issue.

Bishop Sanford's sermon in the *Pacific Pulpit* in another section of this number is of more than usual interest. Those who failed to hear it may well be glad that they can have this opportunity of studying and weighing the matter therein contained.

Wilbur Wright, the scientist who may be said to have conquered the air with his bipalnes, passed into the great beyond on Decoration Day. With his death the world loses a truly great man. Up to the last he was engaged in the work of perfecting new models of aerial craft and in trying to make "flying" safer. Here was a man who had ceased flying merely for money, and to please the mob, but was trying to accomplish greater things.

Is the Church accomplishing anything in these strenuous days of the Twentieth Century? is the frequent query. Read the following:

"On Low Sunday the Rector of St. Luke's Church, Evanston, Ill., the Rev. George Craig Stewart, presented a class of fifty-six persons to the Suffragan-Bishop for Confirmation. Thirty-four of these were adults and seventeen of these adults were men.

"An analysis of this class in terms of former denominational affiliation is interesting. Three of the girls confirmed were reared in the Zion movement of Dr. John Alexandria Dowie, whose son is now a student at one of our Seminaries. Of the adults, four had been Baptists, three Congregationalists, one a Lutheran, five Presbyterians, ten Methodists, two Swedenborgians, one Roman Catholic, two Dowieites.

"Included in the class was Mr. Fielding H. Wilhite, formerly overseer of the Dowieite movement in Mexico, and his entire family.

It might be well to call attention here to the experience of a Brooklyn jurist with reference to the ability of the Church to keep her children good and straight not only when they cling closely to her and fail not to remember her teachings, but even after they wander off, her influence is there. We quote from an Eastern Church paper:

"One of the strongest pleas for the Church that has come to our notice comes not from a clergyman, but from Judge Lewis L. Fawcett, of Brooklyn. Judge Fawcett says that 2,700 cases have been brought before him at the County Court during the past five years. Many of these were boys, and many of them had once been in Sunday School. But very rarely were they connected with a school at the time of committing the crime. And then Judge Fawcett uttered this most remarkable word: 'Since I have been upon the bench I have never had to try a man who was at the time of the offense, or *ever had been*, an active member of a church.' He remarked that there might be black sheep in any flock, but that none of them had ever strayed into the dock of his court, and he didn't believe that many strayed into any courts. Judge Fawcett also took occasion to say that he had such faith in Sunday Schools that when he put a boy on probation he insisted on his joining a Sunday School. Rarely did he ever have any more trouble with that boy. Judge Fawcett commends his remarks to the parents, and we join in urging any parent who reads these lines to give them very careful consideration."

The government has acted promptly in the Cuban situation. This was a much easier task than were a similar move to be made as regards Mexico. The United States only recently governed Cuba and is looked upon as protector and friend. Such is not the case with our southern neighbor, and the caution shown in connection with a possible war of a serious nature in this era of peace is easily justified.

Religion is the best cure for intemperance, say physicians who know. There is no real, dependable remedy for drunkenness notwithstanding the claims of certain medicos. The best method, we are told, is for a man by the strength of his own will-power to stop, once and for all. Gradual lessening of the amount consumed, it is claimed, is rarely successful. The break with a snap; that is the proper way, and it is never so sure as when aided by the faith of the Church. Religion is what cures.

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Tempora et Mores

An Independent Contributed Survey.

We Ourselves.

Something was written here not long ago about the oddities and incongruities often found in the services of denominational congregations when the "latent liturgical sense" was beginning to develop. Experience would lead us to think that this "latent liturgical sense" is just beginning to develop in some of the minds—or should we say eyes— of "our own denomination." We ourselves are not without our incongruous oddities; for example, violet cassocks in ordinary parish churches; altars with Eucharistic lights which the Rector has the courage neither to light nor to remove; women in choirs dressed in the traditional ecclesiastical garb of men; crucifers in lace cottas in parishes where a word of "ritualism" scarcely breathes; the elaborate and carefully worked out details of the two-hand movements sometimes used in giving a Jewish form to the Christian benediction by clergy who would condemn the Church's simple sign of the cross as "ritualistic"; the use of vestments, lights, berettas, etc., in parishes where a protestant tinge colors all the teaching; the solemnizing of marriages between unbelievers who piously give and receive a ring "in the name of the Father and of the Son and of the Holy Ghost"; the giving of the Church's blessing to the unbaptized in marriage and denying it to them at burial, as though people had no need in death for the blessing given them in life. But we are departing from ceremonial oddities and getting into the domain of doctrine. This, however, is because the two are inseparably connected—unless we are to have a schism in the department of psychology and worship.

The Bishops.

Not a few would be startled by their own conclusions did they consider logically what the Bishops of "this American Church" have said on this relation of ceremonial to worship and doctrine. And, ere we pass on—why do some people always insist on sticking in a "this" before the words "American Church"? Is it because there are *other* American Churches? In thus trying innocuously to dodge "Protestant Episcopal" and "American Catholic" are we to be landed again in the same quagmire of equal denominationalism?

Turning now to the Pastoral Letter of the House of Bishops of 1895, we find this declaration: "It is of the essence of all acceptable worship (for God will only be worshipped in spirit and in truth) that it should rightly express the Catholic Faith." Right sound words and nobly spoken; but how they must pucker the mouths of some! In looking at this utterance from a ceremonial point of view (taking for granted throughout the parenthisis about spirit and truth), one remembers that there are in worship three things—the devotion which we offer to God, the reflex stimulation of our own piety, and the illustration of truth which we furnish to others. Of these three fundamental notes the Bishops saw fit to lay emphasis on the last and least important—"it is of the essence of worship that it rightly express the Catholic Faith"

It is, therefore, not a question of whether ceremonies are allowable or not, but of what they shall be. Unless we conceive the worshippers as merely thinking or speaking statues we must recognize the fact that for *expression* movements, etc., are necessary as well as—or perhaps more than—words. Our criterion in the development or selection of ceremonies is given—that it "rightly express the Catholic Faith." Experientia docet. In other words, the short cut of practicality appeals straight to the experience and practice of the Church. Twenty centuries of practice are worth all the hobbies of the twentieth century, and the test of time delivers us from the inherently unfit. This effectually disposes of local innovations, clerical whims, lay freaks of ceremonial, and such pretty devices as floral wreaths and anchors borne in Titanic Memorial processions. It shows the mockery of vestments without doctrine, incense as perfume, and lights "because they twinkle." Even these things have their defense, of course; but the Church's own argument for ceremonial is that, among other purposes, it shall *teach*. Neither are we left in any doubt as to what our worship shall offer, stimulate and express—namely, not protestantism, but the Catholic Faith.

How?

In view of the foregoing, how can one justify the substitution of Morning Prayer for the Holy Communion? What is the Catholic Faith which is to be expressed in the "acceptable worship" of the Church? Is not its essence found in Christ's Incarnation, Sacrifice, Resurrection, the Commissions given the Church in His Name and His coming again? Is it possible for Protestant Episcopal Matins, howsoever glorified, "rightly to express" these truths? The answer, perhaps, is not so much found in the mind as in the heart; it depends on what your soul is satisfied with. This at least is a pragmatic answer; in the absolute, of course, no service but the Holy Communion is a competent vehicle of these stupendous truths—they lie in Matins, but do not come to the birth.

And to press closer home on the ceremonial side of the question—is it possible even with the Communion rite to show forth the Lord's death really discerning the Body and Blood of Christ,—is it possible to show forth not only death but also life, living and *present*,—or in any sense fully to possess and to express the full content of this service without such external things as beautiful and reverent *conduct?* Did Puritan protestants, grim in their stiffness, "rightly express the Catholic Faith" *standing* in the Holy Place in obstinate defiance of the "Black Rubric" which bade them *kneel* in the Presence of their Lord? How much after all is the use of ceremonial, or opposition to it, a matter of the soul rather than the mind! As a man thinketh *in his heart* so it he and so does he. From which some would argue that man's God, like his worship, is but the reflection of himself; to which the Christian replies the converse.

Relief.

The writer (and no doubt the reader) is weary, so here is a tale:

An eminent Scotch divine was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go as long as I like, I am ready now."

Judging by this, and other evident standards, it is perpahs evident that DOMINIC does not prepare for a month, but sits down to go as long as he likes!"

Hobbies and Controversy.

Wasn't it Henry Ward Beecher who used to rise from his knees and astonish the companions of his prayer with the declaration, "Now I'm just itching for a fight"!—or words to that effect? Seems to me I've heard the tale. The thing is quite possible, and indeed most desirable; not that a real Christian ever desires controversy for its own sake—"Sure not at all, at all!" Such an incident is merely evidence of the bursting enthusiasm of a live man to be up and doing something. It is the joy of life. Did you ever see a virile man who didn't engage in controversy, or at least have a hobby of his own? Very few, if any. And how uninteresting, stale, flat and unprofitable are people without hobbies—who will not take fire and "contend earnestly!" Pshaw! Life is too short to bother with them! Lord give us noble foes! We can choose our friends.

DOMINIC.

April 18th saw the inauguration of a new national branch of the Catholic Church. At that time all the missionary districts under the Church of England, Canada and the United States, eleven in number, met in conference and established the "Holy Catholic Church in China." This means that the Christian enterprises of the Anglican Communion in China have developed into a national Episcopal Church, endowed with a representative and self-governing character, to become the instrument of future Chinese evangelization. For a long period the aid and guidance of foreigners will be necessary, but the day will come when the Christianity of China will not depend upon the foreign hand or the foreign purse. The action taken in Shanghai marks the beginning of that day.

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The week of the 19th of May began the sessions of the Seventeenth Annual Convention of the Diocese of Los Angeles, and the meetings in connection therewith.

On Sunday afternoon there took place the Annual Sunday School Rally in Christ Church, Rev. Baker P. Lee, Rector, with a large attendance of the scholars and teachers of the Diocese, and addresses by Rt. Rev. Louis C. Sanford, Bishop of the San Joaquin, and the Bishop of the Diocese, who at this time awarded the Bishop's Banner for the best average attendance of scholars during the past year to the Sunday School of Trinity Mission, Los Angeles, Rev. Harry Gray, Priest-in-Charge. The total Genten Mite box offering made by the Sunday schools this year was the splendid amount of $2,440, or, counting the total amount given during the year to missions, $3,200, against $2,981 last year. The enrollment of scholars this year is about 4,500, against about 4,300 last year. The largest individual givers to the Lenten offering in the city of Los Angeles were St. John's Sunday School, $544, and St. Paul's, $156, and outside the city, All Saints', Pasadena, $2560; Trinity, Redlands, $113, and St. Paul's, Pomona, $100. After the close of the Rally Service there was a moving picture exhibition of Bible stories given by Christ Church to the children present in the Parish House.

On Monday was held the meeting of the Sunday School Institute in St. Paul's Parish House, beginning with the celebration of the Holy Communion at 9:30 a. m. There was a reading of and some discussion upon the new proposed Canon on Christian education, the annual report of the Secretary, Rev. E. L. Howe, and a discussion of the subject of "Social Service in the Sunday School," during the morning. In the afternoon the program was as follows: "Preparation of the Sermon," Mrs. C. E. Benham, Principal of the Bishop's School at La Jolla; a discussion of the subject of the kindergarten, and a paper on "Memoirs in the Sunday School" by Miss Alice King of Long Beach, Diocesan President of the Junior Auxiliary. Announcement was made of the Eleventh Annual Summer School to be held in Redondo, July 9th-14th, at Hotel Redondo. The evening meeting of the Institute took the form of a joint meeting with the Brotherhood of St. Andrew on Tuesday night, at which time there were four or five addresses by Junior Brotherhood boys on the general subject of "The Junior Brotherhood Boy and the Sunday School." Mr. R. B. Kirchhoffer, President of the Junior Chapters, presided, giving a characteristic introductory address. Mr. W. T. Hadley, Field Secretary of the Brotherhood, gave the final address of the evening on "What Kind of a Boy Does the Business Man Want?"

Tuesday was the great Auxiliary day, with sessions in St. Paul's Parish House, Mrs. J. E. Cowles presiding. The house was crowded, as is usual on the Woman's Day of convention week. In the morning there were officers' reports and the pledging of the different funds by the various branches throughout the Diocese. Then followed luncheon, and in the afternoon there were addresses by Dean MacCormack, Mrs. Henry W. Boone of China; the President, Mrs. Cowles, and others.

On Wednesday the convention proper opened with the service of Holy Communion at 10 a. m., with a good attendance of vested clergymen. After the service the convention organized and a large congregation listened to the Bishop's address, which laid particular stress upon the losses to the Diocese during the past year, among whom were the Chancellor of the Diocese, Major Henry T. Lee, a prominent layman and member of the Board of Missions; Mr. John Bakewell Phillips of Pasadena, and two retired clergymen, Rev. John D. Easter, D.D., Ph.D., and Rev. Fred B. Cossitt. Other matters spoken of were the Men and Religion Forward Movement, Christian Education, and, most important, the failure of the present parochial system in adequately meeting the needs of the city of Los Angeles.

The convention met in session on Wednesday afternoon and all day Thursday. There were a number of matters dealt with worthy of the first space. A Canon calling for the electing and appointment of a Board of Christian Education was passed, together with a provision for an apportionment of $300 to be laid upon the parishes and missions of the Diocese for the carrying on of the work of such Board. The following eight men were elected by the convention: Revs. E. G. Howe, C. S. Mook, Harry Gray and A. M. Smith, and Messrs. John L. Bacon, Horace Lansing, Kenneth Smith and A. Scott Ormsby, and the following were appointed by the Bishop: Revs. R. B. Gooden, Robert G. Windsor, Henry L. Quimby and Rev. Dr. L. E. Learned and Mr. J. Lamb Doty, and Misses F. Agnes Baird and Cameron Leonard—a board of fifteen, together with the Bishop as President.

Another important matter was the proposed change of name of the Church. The Rev. P. H. Hickman advocated the name, "The American Church." The Dean of the Pro-Cathedral, Rev. Dr. MacCormack, moved an amendment changing it to "The Episcopal Church," following the suggestion of Mr. George Wharton Pepper in the last General Convention. The amendment was lost by a close vote by orders, the clergy favoring, 28-25; the laymen negativing the matter when the vote came upon the original question by a decisive vote of 32 to 18. The clergy voted "no." The speeches by the Dean and Rev. L. E. Learned and Rev. R. L. Windsor in favor of the amendment, and of the original mover, Mr. Hickman, were all excellent, the most remarkable of the convention.

Three new parishes were admitted into union with the convention, St. James', Los Angeles; St. Matthias', Whittier, and St. Michael's, Anaheim. The Rev. A. W. N. Porter, C. S. Mook, and R. D. Mackintosh, rectors, respectively.

One of the most important reports presented was that by the Committee on Philanthropy and Social Service, Rev. T. C. Marshall, Secretary, a splendid one, dealing with such matters as health, housing commission, municipal district nurses and playgrounds, maternity hospitals, the city milk supply and the tubercular test of dairy cattle, public education, vice, crime, and industrial conditions. The matter of crime and the jail system is to be given particular attention during this coming year. The report and its recommendations were received and passed with hearty and quick approval.

The Bishop appointed Mr. Frederick Valentine as Chancellor of the Diocese in the place of Major H. T. Lee, deceased. Mr. Valentine has been known by the Bishop since boyhood, and it is a happy coincidence that he was associated with the late Chancellor in the practice of law in the city of Los Angeles.

The elections resulted as follows:

Standing Committee—Rev. A. G. L. Trew, DD.; Rev. R. B. Gooden; Rev. M. C. Dotten, Ph.D.; Rev. B. F. Davis, and Messrs. C. D. Adams, H. E. Brett, W. F. Knight, Dr. J. E. Cowles.

Board of Missions—Very Rev. Wm. MacCormack, D.D.; Dev. L. E. Learned, D.D.; Rev. C. T. Murphy, Jr.; Rev. W. H. Wotton, and Messrs. W. C. Mushet, Colin M. Gair, H. H. Duryee, J. Lamb Doty.

Delegates to Council of Eight, Missionary Department—Rev. Henry L. Quimby, Rev. C. H. DeGarmo, Rev. T. C. Marshall, Rev. E. L. Howe, and Messrs. W. T. Hadley, S. D. McIntyre, Dr. J. G. Baird, Alford Moore.

Secretary of Convention—Rev. Alfred Fletcher.

Registrar—Rev. R. L. Windsor.

Historiographer—Rev. C. S. Mook.

Friday was Daughters of the King Day, beginning with a celebration of the Holy communion at 7:30 a. m., at which time the Bishop of the Diocese officiated and addressed the congregation.

At 2 p. m. the business session took place, together with several addresses by Rev. R. H. Gushee and Rev. Timon Owens.

At 6:30 p. m. took place a joint supper of the Brotherhood of St. Andrew and the Daughters of the King in St. Paul's Parish House, followed by a joint service.

June 6th marked the twenty-fifth anniversary of the founding of Trinity Church, Redlands.

The Rev. Walter F. Prince of Pittsburgh arrived at San Bernardino on June 4th. He will be in charge of St. John's Church there as well as the work at Colton.

The Rev. A. W. Noel Porter of St. James' Church, Los Angeles, and Miss Dorothy Hollowell of Alameda were married on June 12th in San Francisco by Bishop Nichols.

Bishop Johnson laid the cornerstone of the new All Saints' Church, San Diego, during the month.

The Rev. F. U. Bugbee, for three years Rector of St. Paul's Parish, Pomona, California, and correspondent of the PACIFIC CHURCHMAN, has accepted a call to become Curate at the Church of the Ascension, South End, Boston, Mass., under the Rev. W. L. Clark. This Church is a mission of Emmanuel Parish, Boston, Mass.

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DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The convention of the diocese met at St. Luke's Church, Tacoma, May 28th and 29th. In his sermon Bishop Keator spoke strongly on unity urging that the work of the Church was first the redemption of man. He said that there was too much attention paid to sectarianism and factionalism in these modern days. In his annual message the Bishop reviewed the year's work, which he said showed signs of growth. Three missions had become self-supporting, one of them would be admitted as a parish at this convention. New work had been begun in five places, and would shortly be organized. Two new churches had been dedicated. Confirmations for the year numbered 466, an increase of sixty-three over any previous year. The number of clergy at work in the diocese remains about the same as last year. The system of rural deaneries adopted a year ago had made it possible to secure better organization and closer supervision of the missionary work of the diocese. The payments on the missionary apportionment for diocesan and general missions were better than in previous years. One of the great needs of the diocese was a financial agent, to relieve the bishop of troublesome detail. Attention was called to the injustice and, on account of long distances, the hardship, resulting from the requirement that delegates to the General Convention and the missionary councils bear all their own traveling expenses. The bishop urged the raising of a fund from which such expenses might be paid by an annual tax upon the communicants of the diocese.

The treasurer reported that the Episcopal Endowment Fund amounts to $57,842.48, a net gain during the year of $6,352.63. As the income of the endowment fund easily justified such action, a motion was carried unanimously fixing the salary of the bishop at $3,600 per annum, instead of $3,000 as heretofore, and directing that the offering at any official visitation of the bishop to any parish or mission be given to him for his incidental and traveling expenses. At the first day's luncheon a silver loving cup was presented to Mr. N. B. Coffman to mark his twenty-five years' service as diocesan treasurer. The presentation was made by the bishop, and there were addresses by Judge H. S. Elliot, on behalf of the laity, and by the Rev. Dr. F. T. Webb, for the clergy. The communication from the Diocese of Fon du Lac asking the convention to adopt a resolution recommending to the General Convention that the words "Protestant Episcopal" be dropped wherever it occurs in the Book of Common Prayer, was affirmatively acted upon. A resolution offered by the Rev. S. H. Morgan, recommending the observance of the third Sunday after Easter as Patriotis Sunday, and a resolution offered by the Rev. F. K. Howard, Chairman of the Social Service Committee of the Diocese, endorsing the stand of Dean Sumner and the staff of the Cathedral of Chicago with reference to marriage and proposing a memorial to the General Convention, praying that ecclesiastical legislation be had in line with the Dean's action, were both lost, though sympathy was generally expressed by the speakers of the convention with the ideas of Messrs. Morgan and Howard. The Standing Committee are as follows: The Revs. R. J. Arney, H. H. Gowen, F. T. Webb, S. H. Morgan, and Messrs. F. M. Padelford, H. F. Garretson, P. C. Kauffman and H. S. Elliott. The deputies to the Missionary Council are the Revs. Wood Stewart, S. H. Morgan, E. V. Shayler, T. A. Hilton, and Messrs. A. P. S. Hyde, Charles E. Claypool, Clarence Twing and E. C. Power. Most of the time of the convention was taken up with the new constitution and canons, the former, as read at the last convention, being ratified by Chancellor Charles E. Shepard, adopted. Olympia was selected as the place of meeting in 1913.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

Preceding the convention of the Diocese held recently a social service meeting of much interest was held, being presided over by the Rev. C. E. Farrar. Addresses were delivered by the Rev. Edward L. Parsons, Rector of St. Mark's Church, Berkeley, and the Rev. C. N. Lathrop of San Francisco. The latter spoke of the prison conditions in vogue in California and uttered a strong protest against some of the methods common to them.

The Rev. Isaac Dawson has resigned the rectorship of Emmanuel Church, Grass Valley, and has become Dean of the Pro-Cathedral, Sacramento.

Thomas Shurtleff of Cloverdale, father of the Rev. John T. Shurtleff, Rector of Christ Church, Eureka, died recently at the age of 82 years. He has been in failing health for some time.

The Church of the Incarnation, Santa Rosa, is celebrating the installation of a new pipe organ. A recital was given at the Church on June 6th, when the instrument was used for the first time.

The editor was pleased to receive for the first time a copy of *The Angelus*, devoted to the interests of Ascension Church, Vallejo, and found it a very interesting and attractive paper.

The new Church at Woodland is reported as almost completed. The structure is most modern in every particular.

The Sunday Schools of Sacramento joined in a picnic on the river on Saturday, June 8th. About 200 children were in attendance and a most enjoyable day was spent.

The Rev. Clarence Lake of Montesano, Wash., has accepted duty at Jackson and Sutter Creek, Cal. (Diocese of Sacramento), succeeding the Rev. John E. Shea, who has volunteered for service among the Karok Indians, beginning his duties June 15.

These Indians number over 10,000 and live along the Klamath River, in wild and almost inaccessible territory.

The Rev. Charles A. Bragdon has been appointed by Bishop Wells to the charge of St. Luke's Church, Mabton, and St. Matthew's Church, Prosser.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

Those who would like to do a little individual work for Alaska, or who can interest some one else in doing so, are asked to supply a Christmas present (in mid-summer) for one of the Indians. In doing so, please follow these instructions carefully:

First—Every gift should consist of a warm article of clothing, such as muffler, mittens (not gloves), skirt or dress for woman or girl, stockings, etc.

Second—Each package should contain a clean Christmas card.

Third—Each package should contain some article other than the article of clothing, such a ribbon, pencils, knife, beads, etc.

Fourth—Aside from the three articles mentioned above, each package for a child should contain some toy or doll or anything intended for a child, and a child alone.

Fifth—*Most important.* Packages for women and girls should be wrapped up in red handkerchiefs. Those for men and boys should be wrapped in blue.

Generally, this is the one present given in the whole year. Please put no writing whatever inside the handkerchief, but tie a label on the outside with one word, "woman," "girl," "man" or "boy," written on, as the case may be. Tie in a stout paper wrapping and address to Rev. Chas. E. Betticher, Jr., Fairbanks, Alaska, sending him a note at the same time. Put your name and address, or some distinguishing mark, on the outside of the package, and your gift will be acknowledged from Alaska. Packages should be started any time before August 20th.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. W. J. Dixon, Rector of Grace Church, Tucson, Ariz., will officiate at All Saints' Church, Palo Alto, during the month of July. His address during that month will be All Saints' Rectory, Palo Alto.

The following is the report of the Committee on the State of the Church, consisting of the Rev. W. J. Scarlett, W. R. Lyon and F. D. Lane, submitted to the twentieth annual Convocation of the Missionary District of Arizona, held in Grace Church, Tucson, on May 8th and 9th. It sums up in concise form the splendid progress which has been made in every direction in this District since the consecration of Bishop Atwood:

"The past year has been the most successful in the history of the Missionary District of Arizona. The work shows great and most encouraging progress throughout the State. The appointment of a Bishop for this District alone has had a most beneficial influence. His enthusiasm and energy have inspired and encouraged his clergy and they have responded nobly to his leadership. The number of clergy in the District has been doubled, there now being fourteen at work in Arizona. The parishes and missions, organized and unorganized, have been increased from seventeen to twenty-six. Two new church buildings, one at Yuma and one at Mesa, have been erected. One new parish house has been built, and several more are contemplated.

"We see very clearly the advance our Church is making by turning to its growth in membership. Confirmations have increased over 100 per cent, the report last year showing that 67 persons had come forward for confirmation. This year 147 were added by this method. The number of baptisms was 166, 60 more than during the previous year. The communicant list grew from 1,252 to 1,472; the number of individuals identified with the Church from 2,471 to 3,086, and the offerings for various purposes from $15,211.79 to $19,111.74, in spite of heavy financial depression in some sections of the State.

"The Sunday Schools show a most surprising growth. As against 47 officers and teachers reported last year, we now have 80; whereas we had last year some

389 scholars in our Sunday Schools, we this year have 681, an increase not far below 100 per cent. As the Sunday School is the basis of the Church of the future, this report bodes well.

"The Woman's Auxiliary reports an increase in the number of branches almost double that of last year, and promises more going in the year to come.

"St. Luke's Home for the Treatment of Tuberculosis continues its excellent work. The plant has been extended during the year by the erection of several bungalows, bath house, new rooms opened in the infirmary. The endowment fund has been increased by $2,000. Most important was the establishment of a bacteriological laboratory. As there are only two such laboratories in the State it has proved of inestimable value, not only in the work of the Home, but also in the community. If the Church were doing no other work in the State, she would have justified her existence by the establishment and support of this hospital alone.

"The Hospital of the Good Shepherd at Fort Defiance continues its noble work under the splendid leadership of Miss Thackara. As usual, the hospital is overcrowded. This is bound to be, as it is the only hospital on the reservation and ministers to the sick among 20,000 Navajo Indians. During the past year the Bishop consecrated the new church building at the hospital.

"The Committee finds, in conclusion, the Church in the District to be in a most prosperous condition. She is rapidly extending her power and increasing her influence. The facts we have above emphasized point conclusively to the strong appeal the Church is making to the people of this new commonwealth. She is rapidly assuming a commanding position in this State. The harvest truly is ripe. The results of the past year's work should make us all humbly thankful, force us to a deeper consecration of ourselves to the service of our Master, send us back to our stations with renewed enthusiasm and a will strengthened and fired to help bring in the Kingdom of God and of Christ here and now."

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The fifth annual Convocation of the District of Idaho convened in St. Michael's Cathedral, Boise, on Thursday, May 31st. Sixteen clergymen and a number of lay representatives were present. The Holy Communion was celebrated by the Bishop, assisted by several of the clergy, and in place of the sermon, the Bishop read his report, in which he said, in part:

"Farthly things are so interesting here in Idaho that the call of eternity seems a far cry. Everywhere we hear comments that the general religious condition of our age is unsatisfactory, and while I believe wonderful progress is being made and that the influence of Christian ideas is beautifully manifested in our modern life, I cannot fail to behold conditions of carelessness and indifference and actual corruption that are appalling. The question which confronts us is, must we submit to the spirit of the age and lower our ideas of Christian life so as to win favor and attract adherents? Shall we come down in our standards as set forth in the Prayer Book, or shall we resolutely stand by those standards and call for the people to come up to them? It is a question which affects the whole ministry and the work of our Church in its relations to the future of this State. There is no doubt whatever that any success obtained by faithlessness to our duty, by cultivating a cheap popularity at the expense of the lofty standards set forth by our Prayer Book, means nothing in the way of real progress.'

In speaking of the progress of the work of the Diocese for the year, the Bishop referred to the encouraging condition of St. Luke's Hospital, St. Margaret's School and the Fort Hall Indian School. All these institutions entail a heavy financial responsibility, but through them the Church is doing a work which it would find impossible to perform if it depended solely upon the parochial and missionary efforts.

Among the improvements noted by the Bishop were the completed church entirely paid for at Bruneau; the new church at Spirit Lake, which is nearly paid for; a parish house and a plan for the enlargement of the church at Coeur d-Alene; a new church all paid for at Kellogg; a guild hall at Moscow.

New churches are planned for this year at St. Maries, Sand Point, Lewiston and New Meadows. A debt in Cadwell, which has stood for years, has been paid off during the year through the efforts of the Rev. S. B. Booth.

Changes among the clergy during the year are reported as follows: The Rev. Willard H. Roots has had charge of the churches at Gooding, Wendell and Jerome. The Rev. Reginald W. Catlin, Deacon from the Diocese of Long Island, has been placed in charge of the work at Twin Falls and Buhl. The Rev. A. George of the District of Utah has been in charge of the work at Blackfoot, Mackay and Dubois. The Rev. J. E. Williams has been transferred to the Diocese of East Carolina. The Rev. H. Jukes has resigned his work in Grangeville and the Rev. R. S. Stringfellow has been transferred to his field in Weiser to take charge of the churches in Hailey, Ketchum and Bellevue. The Rev. D. H. Jones has resigned a part of his work and will devote his entire time to Christ Church. The Rev. K. L. Houlder has been transferred from the Wood River Valley to the new field along the whole length of the Pavette River, with headquarters at Emmett. F. M. Johnson, who is in charge of the work at Montpelier, and A. L. Wood, in charge of Grace Church, will be received as postulants and candidates for orders as soon as their proper papers are prepared. The Revs. L. B. Franck, S. B. Booth and K. L. Houlder have been advanced to the priesthood during the past year, and classes have been confirmed at twenty-eight different churches.

In speaking of the apportionment of Idaho to the General Board, the Bishop said: "Never at any time has Idaho failed to pay its full apportionment, and often it has gone far beyond what was asked.

"Two hundred and fourteen people have been confirmed since the 1st of last December. Three churches have been built and paid for, and the missionary apportionment will be paid in full.

"There are now twenty clergymen in the District and three lay missionaries giving their entire time to the work. Everywhere there is a hopeful and united spirit which is all the more remarkable considering the number of colleges and seminaries represented and the different localities at home and across the seas from which our workers come.

"In the last ten years we have succeeded in erecting in Idaho over fifty buildings. We are giving towards missions outside the field more than ten times as much as we were ten years ago, and in the field for self-support our offerings have increased seven fold. We this year report between fifteen or sixteen hundred Sunday school scholars and over two thousand communicants.

"We are glad to welcome among us this year three splendid young clergymen who have just finished their course at the General Theological Seminary, and we are hoping for others from other quarters."

After the morning service the Convocation convened for business. The Bishop appointed the following for the Council of Advice: The Revs. E. P. Smith, H. Stoy, R. A. Curtis, Messrs. G. H. Hackett, R. B. Norrie, and R. M. Davidson. The Rev. D. H. Jones was elected Secretary, and Judge D. D. Williams Chancellor and Treasurer.

A Missionary Committee was appointed and delegates chosen for the Council of the Eighth Missionary Department meeting in Los Angeles next fall. Various reports were read showing that the general conditions were excellent and showing that more workers were needed. There were also verbal reports from each one of the delegates describing the lights and shadows of their work in Idaho.

On two evenings interesting general meetings were held in St. Michael's Cathedral. The first evening the Revs. J. Watson, D. J. W. Somerville and W. H. Roots gave admirable addresses on the use of the Bible in relation to the home, the school and the Church, and on the following evening in the same place addresses were delivered on missionary topics. The Rev. S. W. Creasey spoke on "Indian Work"; the Rev. H. G. Taylor, "Neglected Fields"; the Rev. A. Chamberlaine, "Church Extension in Mining Camps."

On Friday, May 31st, a most interesting meeting of the Woman's Auxiliary was held in the Bishop Tuttle Church House. Many encouraging reports were read and all present felt that remarkable progress was being made by the women of the District in Church work.

In order that as many as possible might attend the meetings a committee of young women, with Miss Funsten as chairman, served a delightful lunch to the hundred or more persons present.

One of the most helpful features of the Convocation was the presence of the Department Secretary, the Rev. G. C. Hunting, who spoke many times during the Convocation, and while Idaho has never failed in paying more than its apportionment in past years, it was a great inspiration to have the outside touch.

On Sunday, in the morning, the Rev. S W. Creasey preached the Baccalaureate Sermon and the Bishop delivered the diplomas to two graduates of St. Margaret's.

In the afternoon a very helpful conference on the Sunday school work was held, with many excellent addresses and with a determination to make this department a special feature of the next Convocation.

In the evening in St. Michael's Cathedral the Rev. S. B. Booth preached the sermon to the graduating class of St. Luke's Hospital Nurses' Training School and the Bishop presented the diplomas and badges to seven graduates.

This was the closing service of the Convocation.

The Rev. Jonathan Watson was advanced to the priesthood on May 22nd at St. Mark's Church, Moscow, by Bishop Funsten.

The Bishop in an open letter to the people of the State, demands that the Bible be reinstated in the public schools, and that it be read the same as other literature is read and studied.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

Three-fourths of the inhabitants of Carson City would appear to be affiliated

with some church as the result of a recent census shows. Of these the greatest number are Episcopalians with the Roman Catholics second and the Presbyterians third.

The Bishop has appointed a new Council of Advice, all of whom are near enough to the center of things to be within call. The members are: The Rev. Samuel Unsworth, Arch-deacon Hazlett, the Rev. T. L. Bellam, the Rev. Lloyd B. Thomas, Hon. T. L. Oddie and Mr. E. D. Vanderlieth.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The Convocation of San Joaquin met in the Church of the Saviour, Hanford, May 21st, 22nd and 23rd. The weather was ideal although a little cool for the season in "the land where the grass is green all winter," as the Bishop says in the *Spirit of Missions* for May. The first two days were given to the Convocation of the District and the last to the Woman's Auxiliary and the work of Christian education.

There was a good attendance of both clerical and lay delegates. Thirteen out of fifteen of the clergy canonically resident attended. The lay representation was from fourteen to nineteen parishes and missions of the District. The attendance at the Woman's Auxiliary meeting was about one hundred.

The Bishop opened the Convocation with the celebration of Holy Communion on Tuesday and read his annual address instead of a sermon.

The Bishop also rendered a Treasurer's account for the District from May 1, 1911, to May 17, 1912. The total receipts shown are $17,386.94, disbursements $16,847.36, balance to new account $539.58. The only deficit reported was in the Church Extension Fund Account, where receipts appear as $9,571.26, expenditures $9,647.88, deficit $176.62. This shows that the District is living up to its means to extend the Church. The Finance Committee rendered a printed report on the methods used for raising funds for Convocation purposes. The Treasurer's account showed a balance in this fund of $89.34. One of the important actions of this Convocation was to elect Mr. B. L. Barney of Hanford Treasurer of the District, in order to free the Bishop as much as possible from clerical work.

Other important actions of the Convocation were the Report of the Committee on Canons, which announced progress on the work of preparing a revised form of the Canons of the Diocese of California to be presented at the next Convocation. A Social Service Commission was created to be appointed by the Bishop. The date of the fiscal year was changed from Advent to May 1st, and a motion was passed adding five clergymen to the Bishop's House Committee.

The morning service of the second day of the Convocation included the ordination to the Diaconate of Mr. Ray O. Miller, late of the Christian denomination and pastor of a large congregation in Fresno. The sermon on this occasion was preached by Rev. George C. Hunting, Secretary of the Eighth Department, who attended the whole Convocation. This was a stirring application of the text, "As My Father hath sent me even so send I you." In this as in other shorter remarks and speeches, Mr. Hunting gave the Convocation a distinctive missionary tone. He also displayed a large and well arranged selection of samples of missionary literature and urged the subject of information as the spring of real success.

On the evening of the second day occurred the annual Missionary meeting. There was a large audience of delegates and townspeople. The first speaker was Mr. Kelsey, Indian Agent for California. He spoke on the conditions of the Indians in the State and in the District of San Joaquin more particularly. It was a treat to hear him. The second speaker was Rev. H. E. Dibblee, Secretary of the District Board of Missions. His subject was "The Opportunities for Service." The Bishop spoke last on "General Missions" in a most helpful way.

On the first evening there was no service at the church. The time was devoted to two social affairs arranged by the Hanford Parish as a reception to the Bishop, clergy and laity of the District assembled in Convocation. At 6:30 there was a men's dinner. This was attended by about one hundred. Judge E. T. Cosper acted as toastmaster and speeches were made by Rev. G. C. Hunting; the Very Rev. G. R. E. MacDonald, Dean of St. James' Pro-Cathedral, Fresno, and Rev. Ray O. Miller, Deacon in Charge of the Church of the Saviour at Hanford, and also by Bishop Sanford. This dinner was followed by a reception at the residence of Charles E. Coe, Mayor of Hanford, for the Convocation. This was a large gathering where many old friends met, many new acquaintances were made and the whole body of Church people were inspired with new hope and courage.

The annual meeting of the District Branch of the Women's Auxiliary met on the third day, May 23rd. The church was well filled at the morning service when Holy Communion was celebrated by the Bishop and the Rev. W. T. Renison preached the sermon. The business meeting was presided over by Mrs. J. Ed. Hughes of Fresno. The secretaries of the different departments made separate reports showing progress all along the line. Then the local branches gave their reports and several guilds doing missionary work reported. This all made a splendid showing for woman's work in aiding the growth of the Church in this Missionary field.

Two remarkable addresses were made at the Woman's Auxiliary meeting. The first was by Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco, who spoke on "Prison Reform in California," and the other by Miss Grace Crosby of San Mateo, who spoke on the "Spirit of Helpfulness."

A general conference on the subject of religious education was held on Thursday evening, which, although not so largely attended by the Convocation delegates, was well attended locally and brought forth much enthusiasm and helpful discussion on Sunday school work and education on all lines of Church activity.

A resolution was offered at this Convocation by Canon Waterman of Fresno on the change of name, which was laid on the table to be taken up at the next Convocation.

A portion of the Bishop's Convocation address follows:

The Bishop's Annual Address.

"The advance of the Church in this District has already justified the creation of a new missionary jurisdiction. While such advance cannot be measured by figures, and least of all by financial statistics, the contributions for Church extension serve as a fairly accurate thermometer of interest shown. Ten years ago the total offerings for missionary work within the limits of San Joaquin, being the pledges of missions for salaries and the canonical offerings, were but $1,800. Two years ago, when the District was set apart, they were $4,900. This year the total will reach the neighborhood of $9,000.

"Six new missions have been organized during the year, swelling the mission pledges by $1,500. A site for a church has been secured at Porterville. A new church building is being planned for in Merced. Arrangements are progressing for Guild Halls in Livingston and Modesto, and ground will be shortly broken for rectories in Merced and Reedley. Both Merced and Visalia have reached the point where they are becoming impatient to assume the status of parishes.

"It is doubtful whether we can look any further increase in the number of mission stations occupied during the coming year. Probably we must content ourselves with a year of waiting and strengthening the centers already established before reaching out to new fields of operation. There are towns in almost every county ready to be entered, there would be no difficulty in obtaining men for the field, and the only obstacle is lack of funds to invest in the enterprise.

"This Missionary District received less aid from the General Board than any other Missionary District in the Church. Nor is there any prospect that the grant made to us will be increased. The policy of the Board is to discourage Episcopal begging expeditions, and with that policy I am in hearty accord. We must depend upon ourselves. While this may mean a slower growth than the population warrants, we trust that it will increase our sense of responsibility and develop a self-reliance which will ultimately be of greater value to us than an ample grant from the Church at large. It is a disappointment, however, not to undertake work which is calling for attention.

Clerical Salaries.

"Complaints of small stipends rarely come from the clergy, and never from those who are rendering the most devoted service. From the beginning the Christian ministry has been vowed to poverty. No minister of Christ ever gets rich by means of his occupation, and this safeguards the sincerity of the clerical order. Did the ministry offer the same pecuniary rewards which other professions may do, its usefulness would be at an end. Nevertheless, every clergyman should receive support which will free him from anxiety as to his living expenses, otherwise his mind and heart are not free to give the best that is in him to the duties of his calling; and, on the other hand, no congregation can afford in honor to ask its Priest to live in a manner inferior to the average of its membership. The tremendous advance in the cost of living within the last six years has altered the purchasing power of a dollar, and made incomes which may be absolutely larger than they were, relatively smaller. Whenever prices advance, the day wages both of skilled and unskilled industrial workers rise, too. Salaries respond more slowly to the upward impulse and the salaries of the clergy most slowly of all. In this District at the present time the fifteen cures yield an average income of $1,150 per annum. Nine of them have rectories in addition. The highest salary paid is $1,500 and a house. While the average is probably higher than in any other domestic Missionary District of the Church, and certainly higher than in the Church at large, the cost of living here is such that no cure can boast of the magnificence of the salary paid. Our District Board of Missions is determined to put as fast as possible our Church extension work on a par of efficiency and dignity with that of the foreign field, by maintaining a standard scale of salaries regulated by the

(Continued on page 16)

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Editorial

THE CALL OF THE WILD.

The closing of the schools, and the fact that at this present writing we are "knee-deep in June," suggests the vacation thrill, and reflection thereon. Both God and human science sanction one day's rest in seven for physical if for no other causes. But on the day that the world rests or plays the clergy have to meet the heaviest strains, and either new problems or the old ones freshened by Sunday's visions rise before them on Monday morning. With this pressure of problems and the knowledge that Satan never rests on the one hand, and on the other the Charybdis of physical or nervous prostration, what shall the priest do? There are such things as vacation, vacancy and vacuity. A man may think he needs the first in order to avoid the last, but it is very seldom indeed that his danger is really so great that he is justified in creating the second. In a cure of souls sin, sickness and death, like taxes, never take a vacation. The work of the ministry is no doubt very exhausting when it is really done—far more so than the laity are given to realizing. And yet one is inclined to believe that many clergy either do not realize the seriousness of their work, or selfishly seek their own ease, or by a process of self-pity have persuaded themselves that they are of all men most miserably unappreciated, overworked and abused. If the trials of the ministry are underestimated by the laity, it is also fairly certain that the clergy equally underestimate the worries and irritations of business life. There are thousands of business men who do not know the meaning of the word "vacation"—men who have slaved night and day for years and are still efficient with little or no ambition than that which the clergy too often scorn as "mere worldly success," and the priest, working under the inspiration and grace of God with his Master's aim of saving souls and lives, fancies himself exhausted at the end of a few months. If he is—but has nothing organically wrong with him—it is because he does not feel underneath "the everlasting arms," is out of touch with the Divine Source of all strength, or himself, as some one has said, "A muscle never tires; it is the battery behind it that runs dry." This is vacuity. What constitutes a genuine vacation depends so much on the individual and his knowledge of the springs of life that there is perhaps little use in discussing the definition. Reverting, therefore, to our earlier suggestion, may we advance the idea of parochial exchanges as vacations? This gives change of scene and all that; neither parish is deprived of the ministry of the Word and Sacraments, and neither man will be weighted by any responsibility beyond the Sunday duties and any emergencies which he might be called upon to meet; and we respectfully submit that any priest not physically sick who cannot get a genuine rest of body and mind out of an arrangement of this kind would do well to seek the fault, not in his profession, nor in an unkind public, but in himself.

BY THE FRUITS.

Judge Lewis L. Fawcett of Brooklyn, New York, recently used these remarkable words: "Approximately 2,700 cases have been brought before me in my five years and a half upon the bench. During all this time I have never had to try a man who was at the time of the alleged offense, or ever had been, a member of the Church." A Chicago judge has recently said practically the same thing with regard to the parties who have sought divorce in his court. What more dost thou desire, O thou scorner of organized religion? Church members are evidently not usually criminals, whatever else they may be. Nor are non-Church members all criminals, but it appears that criminals usually come from their class—legal criminals, and moral, too, and destroyers of homes. Were not the people of towns for the most part subordinate to Christian influence, crime would soon make it impossible to dwell in peace therein. The Church is the best form of insurance policy. Bishop Spaulding once said that this is one of the reasons why the railroads give a half-rate to the clergy—they regard the Church as a paying investment. The man who gives nothing to the support of the Church is really living on charity; he benefits by the protection of religion, but gives nothing in return. Facts like these help us to realize how unmerited is the scorn "which patient merit of the unworthy takes." Even the meek are human enough to need the encouragement that they shall some day "inherit the earth."

HISTORY IN THE SCHOOLS.

The near-coincidence of the Church's great Pentecostal Festival with the closing of our public schools for their vacation period suggests the topic of Church History as it is taught in some places. Rather our minds are directed to the importance of this matter. The action of many of our Dioceses in the last few years shows that we are not alone in our concern. Ohio and Southern Ohio have recently issued notable protests against the too prevalent misrepresentation, or under-presentation, of the history of the Anglican Communion. The fact that the Church papers have been replete with correspondence on the subject shows, too, that interest in this matter is at last becoming more general. Well it may. And, as one writer points out, our interest must not exhaust itself merely with the correction of the more gross errors of the text books commonly used, but we must remember also the books of reference; inasmuch as it is very difficult, and often impossible, to correct these, Boards of Christian Education might not go far wrong should they try to spread information as to the character of the various encyclopedias and lesser reference books in their treatment as of religion in general so especially of the Church. And that ordinary lay folk may have an influence for the cause of historical truth in connection with their Church may be seen from something which the Roman Catholic laity of Denver have recently done for themselves. In that city a certain book was used for supplementary reading in the schools; it placed "Catholics and the Catholic Religion in a false and unfavorable light" its removal from the schools was *demanded* by "prominent Catholics." As a result the Superintendent of Schools of Denver has promised that the use of this book shall be discontinued. What man has done, man can do.

The annual Council of the Diocese of Minnesota has elected the Rev. Frank A. McElwain, Dean of the Cathedral at Faribault, to be Suffragan Bishop of the Diocese. Prior to his appointment as Dean at Faribault, Mr. McElwain was Warden of Seabury Divinity School.

Sententiae

We could not ourselves desire any more luminous, vigorous and wholesome exposition of the spirit of freedom in the Church than that of Professor Nash in the little essay on the name of the Church to which we alluded last month. He recognizes clearly the peril to true liberty which the ways of Rome involve, and protests against the peril with a spirit which takes one back to the Elizabethan days. One thinks he might write a novel possessed of the fervor of "Westward Ho!"

The Professor and Protestantism.

On this matter we entirely agree with the Professor. Every healthy-minded modern Democrat must find himself unalterably opposed to the centralized absolutism of Rome, and every New Testament Christian to her external supernaturalism. It is quite clear that the Protestant Churches of America represent in their general spirit and attitude the rights of the laity, the healthy, free development of Christian thought and the close sympathy with the social-democratic movement. It is quite clear that the place of our Church is distinctly with these Protestant Churches if we are to regard the whole situation from the point of view of this struggle against ecclesiastical privilege and absolutism. But need we regard it from that point of view exclusively? It seems to us a little like determining one's political affiliations exclusively from the point of view of one's disbelief in the absolutism of the Bourbons in France. We do not really need to assert that we are Democrats and believe in the people's rule. That is a closed issue. Even upholders of privilege, the defenders of the "interests," the people who in the bottom of their hearts would much prefer a court and a king to the chance for a title (only our women can conveniently buy one today), even such persons, and there are many of them, know that their inward longings can never be satisfied. They probably do not confess the longing even to themselves. They will pretend to be Democrats, because any other profession is hopeless.

Now we would not suggest for a moment that the ecclesiastical situation is as simple as the political. Rome still raises her mighty fabric of absolutism; and how strong, how subtle it seems. It does still stand; it does demand attention; it does still present its claims as though they were living. It is only a few days since the daily press reported that three young men had left the General Seminary for Rome. It does not report the scores that leave Rome; nor does it understand how, in spite of petty gains, the Vatican trembles. They have a very excellent seismograph there. They know well enough how the earth is shaking beneath them over all the world. The anti-modernist oath, for example, is an attempt to make the walls earthquake-proof. But Messina is near enough for even Rome to have learned what they know very well in San Francisco and Valparaiso, that you cannot build reinforced concrete walls after the shake begins.

It has begun; and surely when Italy and France and Spain have tumbled sections of those mighty falls into ruins, shall we stand helpless and fearful before them? Come, let us march around them and blow our horns. We don't need siege guns to bring those walls to the ground.

The fact is that Rome's struggle is hopeless. Her system belongs to the past. Her only alternatives are ruin or reform. If she chooses ruin we need not reckon with her. If she chooses reform it means she has become one of us. The day of absolutism is gone. The issue of today is not absolutism or democracy, but how far we can make democracy effective.

Why, then, should we determine our policy and our name by that struggle; why regard the whole matter exclusively from that point of view? We have the problems and interests and ideals of a new era before us. It is the era whose positive and constructive work is to bring Christianity to express the social spirit of the day.

The Cry of the Bourgeois.

The historic meaning of Protestantism is flatly opposed to that. Even the most vigorous defender of the word as part of our name must recognize that it has connolations which singularly unfit it for use today. It stands in history as a neat word in the victorious struggle of freedom, but it belongs to that era of the struggle when the conception of freedom was necessarily individualistic. We have passed on to a social conception. Protestantism's characteristic doctrine is "justification by faith," and justification by faith is only a theological way of saying: "Every man for himself." We have discovered that if we leave every man to himself not only does the devil get the hindermost—he gets a very large proportion of the whole company. The French put the proverb otherwise. They say, *sauve qui pent;* and we have discovered that it is but a small number who can save themselves. "Are there we that be saved?" Yes, is the answer if we try salvation by a Gospel which is not social.

Protestantism means the emphasis upon the right of private judgment. We believe in the right of private judgment; but we have learned also that private judgment needs the guidance, the restraint and the balance of the judgment of the whole, which is only another way of saying that we are now feeling toward some sane doctrine of authority. We think we observed in the Church press that the learned Professor himself recently made an address which was called a "Restatement of the Doctrine of Authority." Protestantism, since it involved under the terrible necessities of the time the splitting of the Church, has carried with it a constant divisive tendency. In sectarianism it is quite true to its nature and the forces which gave it birth. But we have learned to weep for the wounds in the body of Christ; and every Christian statesman today carries the problem of unity as a sore burden upon his heart and in his prayers.

In a word, Protestantism is the peculiar ecclesiastical expression of what, if we may borrow the familiar socialistic use, we must call *bourgeois* civilization. Perhaps that is the reason why the stream of little pamphlets issuing in defense of the word Protestant seems to flow from that part of the country which is most definitely opposed to the Progressive movement in politics. Like the editorials of the New York *Sun* or *Times*, they—if we may change the metaphor—are the frantic cries of the bourgeois rallying around his imperilled standard.

The new era is the era of social democracy in politics and industry, and the era of co-operation looking towards unity in religion. It is the era of new Catholicism. We do not want old Catholics in America. We want new Catholics; men who can see this great vision of the solidarity of Christ's followers and labor towards it with the patience and perserverance born of love and an intense faith. It is not our business as a Church to perpetuate division, but to bring the ideal of unity. Yes, but is not that he very claim of those who say that we must not further separate ourselves from our Protestant brethren? It is their claim, to be sure, but can we advance the cause of unity by emphasizing division? Can we lead in the cause of unity by laying stress upon that which divides us from a great historic communion by helping to line up Christianity in two opposing camps? Surely not. It is our business to put away so far as we can everything which makes for division and hold before the world the ideal of the Catholic Church of Christ which shall be inclusive of all Christians. Our special field of work must, of course, ally us more closely with Protestant Christianity. Approach to Rome is difficult. We cannot hope for years to come to achieve much in that direction. Closer relations with the Orthodox Church may be more easily won; but, after all, such relations do not affect in the least our daily life. They are desirable, but do not in any sense constitute our vital problem. That problem concerns Protestant Christianity. We must do our part in helping the Protestant work to keep the great historic Churches within their field of vision. We must exalt the Catholic ideal by exemplifying it. We cannot do that by making opposition our point of departure.

The New Era.

But, more than that, it is this Catholic ideal of the Church which alone expresses the modern social movement. If we are to move on into the new era with a message and a spirit to reach its needs we have to find some way of making the *New Catholicism* the thing to enchain the attention of the Christian world. For that great end the word "Protestant" in our title is as serviceable as so much dead wood. To drop it is not to go back. The best of Protestantism we have so incorporated into our life that we cannot lose it. To drop the word is not to go back. It is to go forward. It is to ally ourselves with the forces which are making the future. It is to recognize that the new era is coming.

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SAN JOAQUIN HELPFUL CONVOCATION.

(Continued from page 13)

cost of living, individual circumstances and term of service, and we call upon the vestries to second our efforts by advancing to the maximum point as rapidly as may be the stipends paid by them. These parishes and missions which provide no rectories should take steps as early as opportunity affords to equip their parochial plants with comfortable houses. We are convinced that the soundest policy of the District will be to guarantee such a measure of clerical support as will enable us to impose upon the clergy seeking duty among us the same rigid qualifications which have secured for the force in the foreign field so high a grade of character and efficiency.

"The Eighth Department Council has appointed a committee to investigate conditions of missionary work in the Department, with especial reference to salaries paid and qualifications required. I would suggest that our Committee on the State of the Church be instructed to cooperate with that committee by tabulating our salaries and making such comments and recommendations as they deem pertinent.

Social Service.

"The prime function of the Church is to preach the Gospel. No special enthusiasm for a temporary good must be allowed to divert it from its essential purpose. To preach Jesus Christ and Him crucified is the only way to inspire those motives and ideals upon which the moral advance of mankind depends. Nevertheless, the Church has often been obliged to show by concrete example how the Gospel message must be applied. For instance, for a long period the maintenance of schools and hospitals depended upon the Church. This is still the case in non-Christian lands, and that it is not so everywhere is due to the fact that Christian society, apart from the organized Church, has accepted the responsibility for public sanitation and education. In these days we are witnessing a notable change in the fundamental idea as to the purpose of human association. The individualism which marked the passing of the Middle Ages is well nigh spent. The conception of society in its totality is everywhere being entertained. Social rights and social duties are usurping the importance which individual privileges and responsibility occupied in the lives of our fathers. The Church must recognize the changed conditions. A generation ago we were content to preach Christ as the Saviour of the individual soul. That message is forever necessary and must never be forgotten; but it is no less imperative today to preach Christ as the Saviour of society. And until the Christian conscience is thoroughly awakened to that truth, the Church must by concrete example apply her message. It is this conviction which led our General Convention to appoint as a part of its machinery a joint Social Service Commission to co-operate with similar agencies in each diocese. The objects which would engage the interest of such a body in a diocese of large cities would naturally differ somewhat from those demanding attention in a rural diocese like ours. Yet our peculiar conditions suggest a need and offer a challenge to stimulate the social conscience along other lines, and it would be well if this Convocation would appoint a Social Service Commission with a constituency which would not be content merely to figure in the pages of the *Journal*, but would insist upon doing serious and effective work."

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

The fifth annual convocation of the District of Utah convened in Provo on the 21st and 22nd of May. Convocation was opened with a celebration of the Holy Communion at 10:30. The sermon preached by the Rev. Paul Jones of Logan was on the need of and the force that comes from the real vision of service. After the service the organization meeting was held and the roll call showed that all the clergy of the district, except the two who were out of the state, were present. A fair number of laymen and quite a number of women were present at all of the meetings. The Rev. Paul Jones of Logan was re-elected secretary of convocation for the ensuing year. The rest of the session was given up to the discussion as to whether women could, representing our missions, have a seat and a vote in convocation. As Utah is one of the states where they have equal suffrage this question was an interesting one. It was finally placed in the hands of the Committee on Constitution and Canons which reported later that it be recommended that in the future those who were workers at missions where there was not a resident clergyman should, on the Bishop's recommendation, have the right of a seat.

Convocation reassembled at 2 o'clock to hear the Bishop's address. This included a resumé of the work that he and the men in Utah had done during the past year, and then went on to suggest plans for greater and more efficient work in the future. During the succeeding business meeting many things were discussed and acted upon. Among them was a communication from the District Board of Missions requesting that convocation approve of their plan to pay the married clergy in the future $1,200 a year instead of the $900 that they were now receiving. Approval was given after considerable discussion as to how much of an additional burden this was placing on the shoulders of the Bishop. A committee was appointed to try to secure some one who could efficiently act as a secretary to the Bishop, thus taking from him much of the burden of his correspondence. It being decided that Utah needed pamphlet literature which was local in its application, convocation asked that the Bishop would choose and assign to the clergy suitable topics and that these should constitute the business of the mid-winter conference. The subject of the policy of the Church regarding Church Unity in the small towns where there is but one Church was referred to the Commission on Faith and Order, with instructions that they should outline a proposed plan and report on it at the mid-winter conference. The Social Service Commission, which for the past year has been wrestling with the problems which confront us here was made a permanent body and their existence was ordered recognized in the Canons of the district.

The evening session was given up to the reports of the different institutions and commissions in the district. The Treasurer of the Church Corporation reported that the finances of the Church were in a better condition than they had been for years. The business manager of St. Mark's Hospital reported that the institution was constantly growing in financial strength and that they had cared for far more patients in the past year than ever before in the history of the hospital. Miss Lees reported for the training school that they had five graduate nurses and thirty-three nurses in training, and that they had graduated a class of eleven this year. Rowland Hall reported twelve teachers and 143 pupils, of whom thirty-seven were boarders. Daily services have been held in the chapel by the city clergy under the direction of the Dean, and the new organ, a gift of Colonel Wall costing $4,000, has made these services both churchly and beautiful. The Treasurer of the apportionment reported that he thought Utah would again pay her share in full.

The Wednesday session was opened with morning prayer at 9 o'clock and a business meeting immediately followed. After much discussion it was decided that, as the present editors of *The Portal* were going to let that paper stop, the Social Service Commission be allowed to take over and continue the paper in the interest of the work of the commission. The annual meeting of the Woman's Auxiliary was held in the Church at 2:30. The old officers were re-elected and a very interesting report was given by Miss Edwards on the plans and the work of the new Friendly House that is to be opened at Vernal, Utah.

At the meeting of the convocation which was held in the rectory right after lunch the following resolutions were discussed and passed:

Resolved, That this Convocation desires to express to its bishop its appreciation of his untiring efforts in behalf of this Missionary District, endorses the attitude that he has taken in the East in presenting the cause of Utah, and assures him of its continuing confidence and loyalty.

Resolved, That this Convocation express its judgment that no Clergyman of this District should solemnize the marriage of any person under the age of twenty-one years unless such person have the valid consent or is accompanied by at least one parent or guardian.

Resolved, That this Convocation express its judgment that no Clergyman of this District shall solemnize any marriage of which he has not been notified at least forty-eight hours before the time set for the ceremony unless for urgent reasons.

Convocation adjourned to meet next year in St. Mark's Cathedral, Salt Lake City.

At the missionary meeting in the evening Mr. J. B. Schoenfield spoke on the reasonableness of the support of Missions; the Rev. W. W. Reese on "Social Service as a Mission of the Church"; and the Very Rev. S. R. Colladay, "The Kingdom of God Means a Deep Spiritual Life for All Men."

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Some World Circuit Saunterings

X.

Anti-Lebanon—The River Abana—Damascus.

A world census of people away from home at any given moment, if it were possible, would make an interesting showing. And Californians would not be the "least among the tribes" in any such numbering. Sitting with us at the dining hour in the little hotel at Baalbek we could exchange greetings with two from our Oakland who happened to be in that remote corner of the earth, and at Reyak, a junction point on the railroad, in the shifting of trainloads it was our great pleasure to find Mrs. Dibblee of Ross, and later to have her for a fellow traveler in some of our journeyings. The comradeship of country in those far-off parts makes all the "whirled"—as the old Scotchman said "world" in these skurrying times ought really to be spelled—akin.

From Reyak after passing through a valley with its oaks, plane-trees and wild rose bushes, the railway begins to ascend the Anti-Lebanon range, reaching as its highest elevation 4,610 feet and opening out fine mountain views as did our crossing of Lebanon in going to Baalbek. The Lebanons are to Syria what our Sierras are to California. "Four great rivers," says Dr. George Adam Smith, "pass from the Lebanons across the length and breadth of the provinces." These are the Orontes, the Abana, the Litany and the Jordan. One wonders whether some future century will see them all harnessed to light and power companies!

As the train winds around in the valley of the Abana, here and there patches of cultivation and fruit orchards again suggest home scenes, but signs of thoroughfares of other ages make the saunterer wish he could have time to stop and explore the canyons which have been historic pathways. There, far above the river at one place, are the remains of a road skilfully hewn in the rock by the engineers of Marcus Aurelius. Below the road runs the line of an ancient aqueduct. Fleeing from Mohammedan conquerors, Christians in the seventh century sought refuge over those pathways and in those fastnesses high up—perhaps in some of those very ruins of temples and tombs of which we get snatch-glimpses as the cars hurry on. But as we descend towards the plain the river widens and speeds into rapids. Modern villas indicate approach to larger centers of population, and then the minarets of Damascus in the distance loom up, and soon we are in the city itself and learn that to be the oldest city in the world is far from meaning the city of senile torpidity. Indeed, with the incoming of a trainload of tourists, the scenes about the railroad station in general liveliness and babel might make our San Francisco Market Street Ferry runners feel their hubbub to be only a hush. Our faithful dragoman, Joseph, however, here as elsewhere throughout our Syrian trip, soon had us comfortably housed in our rooms at the hotel. Our windows immediately overlooked the "golden stream," Abana, rushing by with only a street's width between it and the hotel, and we had been riding so many hours by its side that it seemed like an old friend. And we did not wonder that the little captive maid of Israel had to quiet down Naaman the Syrian when with the pride of his native streams he asked: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (2 Kings 5:12.)

One of the first questions we asked Joseph was: Do they try to point out the exact spot where the conversion of St. Paul occurred? The locality claimed is some little distance from the city and we had no opportunity to visit it or to study the probability of the claim, but the question itself shows what is apt to be uppermost in the mind of the Christian visitor. He may recall the association with the Steward of Abraham, "Eliezer of Damascus," and perhaps with Abraham himself, who must have journeyed through that region; the fervid descriptions of the beauty of Damascus which in the story so appealed to Mohammed when as a camel driver he viewed it from a near elevation that he refused to enter it lest he should be content to stay there and relinquish Paradise—the "spell of Damascus" can be understood; the simon-pure Orientalism it exhibits may be duly appreciated and the characteristic devotion to Islam may afford noteworthy traits, but with it all, to the thoughtful Christian sojourners I believe the genius of the place which will most command their interest will be its identification with that personality, Saul, who became Paul. It is one of the marked phenomena of Christian history that the world spots which have had contacts with Christ and His leaders are apt to be more widely famous in their modern interest for that than for any other notable events in their history, however ancient or prominent. Jerusalem, Tarsus, Constantinople are in evidence of this.

And so one of the first places visited is "the Street which is called Straight"—of which Mark Twain thought that there must be some latent humor in noting that it is *called* Straight!—and the supposed site of the house of Judas, with whom St. Paul stayed, and the house of good Ananias—and it is curious that there was at Damascus a guardian Judas and a *truthful* Ananias, as if to redeem both of those names from evil report. Then, of course, there is the wall of Damascus to be seen, and the very place pointed out where St. Paul was let down in the basket. But I fear even Joseph, the dragoman, was skeptical about the exact spot on the wall. His attitude of mind seemed a little like that of a California stage driver, one of the "old regime," with whom I once rode many miles "on the bridge." He confided in me that he had names and stories for all striking objects on his route; "For," said he, "these tourists are not happy until they get them!"

No fond fictions of "street and number," however, need disturb the keen satisfaction of knowing that the city itself saw the working out of that turning point in the life of the Great Apostle. There it was, and no mistake, where the one who with all his heart thought he ought to do many things contrary to the name of Jesus of Nazareth became a "new creation in Christ Jesus" and learned to say, "by the grace of God I am what I am." And that could hardly help being the real "spell of Damascus" to a parson saunterer. To be sure, there was no lack of environment tending to dispel it. The site of the house of Judas was covered by a small mosque, Straight Street was lined with busy bazaars not always suggestive of the street name in their indirect, haggling Oriental ways of doing business. The Church of St. John Baptist, which tradition says was on the site of "the House of Rimmon," has given place to the great Omayyade Mosque, the Mohammedans having for a while allowed the Christians to occupy a portion of their former church. And the nearly 250 mosques and colleges in Damascus and the cult everywhere could easily create an atmosphere of depression for the Christian traveler, if he yielded to it. But the whole effect with all its picturesque and antiquarian features is far from likelihood to make one wish to "settle there," that being the test of attractions especially valid to admirers of a California town. And a city may be known, too, by its street cries. What can be said of the "city beautiful" taste of a place where, betraying a unique estimate of the use of the floral kingdom, among the street cries the flower sellers shout *salih hamatak*—the translation of which, alas, is "appease your mother-in-law"—and the Baedeker considerately adds, "*i. e.*, by presenting her with a bouquet!" That the "Damascus blade" is still in evidence was shown in a richly jewelled scimeter exhibited in one of the shops as made for the lately deposed Sultan of Turkey.

On the grand round the workers in brass are visited and many artistic articles can be bought and watched in the making. Little tots of children are there in numbers, some of these showing precocious skill, but the thought is inevitable, what a field for a "child labor" reform! When the mind begins to work upon questions of reform, however, the "off-duty" feeling prevails and the sigh comes, we have troubles enough of our own at home. It would be a serious mistake, however, not to recognize many marks of happy life, and it is wisely made part of the dragoman's sightseeing guidance to take the visitors to some of the residences in order to have glimpses both upon the domestic life and the rich furnishings of the houses of the wealthy. There is no space to speak of the long, varied and at times particularly stirring history of Damascus. But there is one of the most interesting experiences of all which can be referred to as having in it a revelation of what may prove to be prophecy. The Great Mosque above named has obliterated every possible Christian feature from its interior with a true Mohammedan instinct of suppression. But by wending our way down an alley on the outside and with some difficulty securing a ladder to clamber over the roofs of small buildings adjacent to the outside wall, by bending down I saw cut in clear lettering in the stone the verse strangely allowed to remain, and in such a setting strikingly historic and comfortingly prophetic, which, translated, is: "Thy kingdom, O Christ, is an everlasting kingdom and Thy dominion endureth throughout all ages."

William F. Nichols.

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Provisioning for the March

By J. C. Astredo.

"Well, I don't understand how you do it. You sit in the office and tell us just what you want and how much of this and how much of that to get, and then, when we start in packing the mules, the weights are just right, and when we get through with the 400-mile *hike* there is nothing left over. I wish you would tell me how you do it."

These are questions that have been asked on a number of occasions following the return of the boys from a mountain trip, and while they were gathered around some hospitable board that had been made ready to entertain the score of boys who have made some of the higher mountain walks with the Bishop's Aid for Boys.

And the purpose of this article is to try to make clear just how easy it is to do these things if one only knows how.

With the uniformly even climate that is found in the high Sierras during July and August, it is not difficult to determine what personal kit need be carried and, if you will insist strong enough, many of the overcoats and heavy sweaters and extra trousers that have been suggested by fond mothers will be dispensed with and the kit finally decided on will consist of shoes, of medium rather than high uppers, not too heavy soled, and if for mountain work, well studded with hob nails, and sufficiently large to permit wearing two pair of socks; two suits of underclothing, two light woolen shirts, a sweater—rather a light coat, felt hat with, if possible, a flannel rather than leather sweat band, and to complete the outfit kakai or whip-cord trousers held with suspenders and belt and either puttees or leggins as one wishes. Bandanna handkerchiefs are the best, but should be boiled at home prior to taking into the mountain or there might be a repetition of the blue nose episode of Mt. Dana that will always linger in the minds of the boys of the 1910 trip.

For sleeping arrangements, a home-made canvas bag, into which the carefully laid two light blankets, is best, the blankets being so placed that the thickness under the body can be increased or decreased at will. A traveling roll of small size will contain the necessary soap, tooth paste, tooth brush, hair brush and comb and should further contain a sewing kit with patent clip buttons and some safety pins.

Now as to the outfit for the party. The best scheme that I know for cooking is on fire irons, made of one-half inch round steel 32 inches long and held in place by steel eye pegs which hold the bars about eight inches clear from the ground.

All cooking utensils should nest; dishes should be of tin and pack neatly. The California miner's cup is the best to purchase, due to the peculiar shaped handle which permit a dozen cups to readily pack into a six-quart coffee pot. With the right kind of a frying pan a man can do almost anything in the way of cooking, and the right pan to secure is the California miner's frying pan, long handled and with just the right slant of sides to permit a hot-cake to be deftly tossed into the air where, after making the requisite number of turns, it once more lands brown side up.

Now as to provisions, it altogether depends on what sort of a trip is contemplated. If a long mountain walk, away from any base of supplies, where all goods must be carried on the backs of burros, great care must be exercised in substituting one article of general value for several articles at increased weight, each having individual value.

I find the best way is to carefully study the general taste of my party and then, going back over old records of trips which linger fondly in the memory, and determine accordingly; but to those who have no tradition to refer to, it would be well to take a good grocery catalogue and copy the several articles that appeal to one's fancy, later on going through the list, eliminating those things that might be gotten along without.

In looking over old lists now before me, I distinctly recall the mistake of earlier years in endeavoring to provide a variety of cereals or mushes in comparison with the common-sense method which now prevails that determines that I shall order for a fifteen days' trip for fifteen boys ten pounds of the best Island rice, and fifteen pounds of the best steel-cut oats (not rolled), and when these steel-cut oats are boiled the night before and then in the nipping cold of the next morning, heated and mixed with a liberal quantity of butter, sugar and condensed cream—well, at 4:30 in the morning I know of no better breakfast, and many a boy of pint capacity has been known to eat two quarts and still be ready to utter the same cry as did Oliver Twist.

To old timers, becon is the thing, but experience makes me feel that not many boys like it, and ham, if it can be carried, can be used to greater advantage. For a long carrying trip, canned goods must not be considered; therefore, one looks to dissicated onions and potatoes, prepared soups and the ever useful rice is relied on for a variety in vegetables. One luxury is always carried in my parties, and that is canned pineapple, which stands out big on special occasions, particularly when mixed with some of the gelatine preparations which at an altitude of 11,000 feet quickly congeals and makes jelly "like mother used to make." Dried beef properly prepared is most palatable and carries a deal of nutriment, and codfish is a food that has lots of staying qualities.

For fruit one secures sun-dried apples, (not evaporated) raisins, both of the seed and seedless varieties, and dried black figs which are mighty good on a long, hot tramp. For emergencies and for the last spurt to the top, when three or four thousand feet must be negotiated during the early hours before the sun has a chance to make you wish that you had never attempted the climb, imported sausage (salame) and chocolate have, in my opinion, no equal.

In the limited space of this article only such hints as have been given are possible, but in case any boys' organization is in need of special help along the line of outfitting for a summer walk or camp, a letter addressed to the Bishop's Aid for Boys, 1217 Sacramento street, will tailed information as is not here given will be furnished. We might even give the recipe for delicious rice pudding *a la Wards Ferry*, or of that tempting mystery, a *Meeks Bay special.*

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ADAM GILLILAND
Manager City Department

The Diocese of California

Bishop and Mrs. Nichols are planning a vacation trip to Yellowstone National Park. No date for the start has, however, yet been agreed upon.

The Rev. David M. Crabtree has resigned the rectorship of St. Paul's Church, Bakersfield, and has accepted a call to St. Peter's Church, Redwood City. Mr. Crabtree was in charge at St. Peter's prior to going to Bakersfield.

Mr. H. E. Montgomery, a student at the Church Divinity School, whose work at the Armitage Orphanage was so much appreciated, has been given temporary charge of work at the Preston Reform School at Ione.

The Rev. Edward L. Parsons, Rector of St. Mark's Church, Berkeley, was disappointed in his first vacation plans, but will probably have gone into the country by the time this appears. The Rev. H. H. Kelley and the other Berkeley clergy will supply for him.

During the month of July the Rev. G. E. Weagant of St. Paul's, Burlingame, will be in charge of Calvary Church, Santa Cruz. In the last week of June he will conduct a brief mission in the same parish with the assistance of the Rev. C. H. L. Chandler of St. Stephen's, San Luis Obispo.

The Rev. George H. B. Wright of St. Stephen's Church, San Francisco, is enjoying his vacation. The Rev. Robert Renison of Los Angeles is in charge of the Parish.

The Rev. Charles Hitchcock is in charge of St. Paul's Church, San Rafael, during the absence on vacation of the Rector, the Rev. G. M. Cutting.

Trinity Church, San Jose, has recently been painted. It is twenty-three years since last the painters had it in hand. It is the hope of the congregation that it will never have to be painted again, but that long before another coat is needed a stone church will have been planned for.

The Rev. W. L. Greenwood, priest-in-charge of St. Luke's, Merced, expects to be married in Calvary Church, Santa Cruz, on June 30th. The bride-to-be is Miss Nina Weinberg of Illinois, at present one of the teachers in the Santa Cruz High School. The ceremony is to be performed by the Bishop of California.

Calvary Church, Santa Cruz, is celebrating its forty-eighth anniversary as we go to press. A full account of the services and festivities will be given in the next issue.

It is more than a year since a most unfortunate accident deprived us of one of our most beloved clergy, the Rev. Cecil Mortimer Marrack, who passed away June 5, 1911. It was planned prior to his death to obtain an altar cross in memory of the Rev. Edgar J. Lyon, the first Rector of St. Stephen's Church Those interested are now arranging to procure the cross in memory of both of St. Stephen's rectors who labored so successfully in "The Little Church around the Corner."

During the month of July, or the greater part thereof, the Sunday and week day services at the Church of St. Mary the Virgin, San Francisco, will be taken by the Rev. E. H. McCollister of Santa Cruz. There will be no Sunday evening services.

A new building was set apart by Bishop Nichols at St. Dorothy's Rest, Camp Meeker, on June 10th. It is known as Alfred's Hall and is the gift of Mrs. A. H. Grim of Berkeley and Mrs. Carroll Cook of San Francisco. A number of the clergy and laity enjoyed the hospitality of the Rev. and Mrs. J. O. Lincoln on the day of the ceremonies.

Miss Garber and Group of her Sewing School Children.

The Rev. George W. Foote, Rector-Emeritus of Trinity Church, San Jose, was stricken with paralysis early in the month and was removed to St. Luke's Hospital, San Francisco. Reports of his condition are favorable.

The following clergy are reported as intending to pass their vacations in whole or in part at Santa Cruz: The Revs. H. H. Powell, W. L. Greenwood, G. E. Weagant, W. A. Rimer and Evans of Reedley.

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THE PASSING OF A BEAUTIFUL LIFE.

On Tuesday, June 18th, Miss Eliza Garber quietly cast off her moorings for the voyage of peace and rest which passeth all understanding, leaving a host of devoted friends looking into the future when a belief in the Communion of Saints will be crystallized into a reality.

Miss Garber had a firm and convincing faith in the power of the saving grace of the Church, and her expression of that faith was in her work.

Founder and for many years the head of the Sewing School of the Rev. W. I. Kip's Mission, on Second Street, San Francisco, she inspired not only the children, but the parents and teachers, and it is presumptuous to try to gauge the value of such a life.

At the time of the disaster in 1906, driven from home and in making her way across the bay to her friend, for a long time she stood on the corner of the street, trying to engage the help of an express man to take her to the ferry. At last one man had room, and as they bumped over the road strewn with fallen chimneys and scattered debris, a conversation ensued which revealed the fact that the driver of the wagon used to be in Miss Garber's Sunday School years ago, down in Virginia.

The Pacific Churchman has lost a sincere friend for Miss Garber was deeply interested with its work and workers, and never failed to encourage by words of hope. Surely God's mercy endures forever in giving us such clear beacon lights that those who care may have no difficulty in finding the passage.

The funeral service was held at St. Mark's Church, Berkeley, on Thursday, June 20th, and was attended by a large number of friends.

The Presiding Bishop has received a majority of the consents of Standing Committees to the election of the Rev. George Biller, Jr., to be Bishop of South Dakota, and also notice from the Bishop-Elect of his acceptance of said election.

ORDINATIONS.

Ember Wednesday of Whitsun-week was a memorable day in the history of the Church Divinity School of the Pacific, for it witnessed not only the ordination of four candidates to the Diaconate, but also the formal opening of the School's new home by its gracious donor. The first service of the day was the service of morning prayer at 8:30 in the Pro-Cathedral. At 10 o'clock the procession of choristers, seminarians, ordinands, clergy and Bishops entered the great doors of Trinity Church to the inspiring hymn, "O Sion, Haste." Three Bishops were in the procession, an unusual thing in an ordination to the Diaconate. Beside our own beloved Diocesan there were the Bishops of San Joaquin and Nevada. The Bishop of San Joaquin was the preacher and his sermon will be found under the "Pacific Pulpit" in this issue. After the sermon the ordination service proceeded as prescribed in the Prayer Book. The Bishop of California was celebrant; the Rev. H. H. Powell, D.D., Ph.D., Epistoller; the Rev. A. W. R. Darwall, one of the newly ordered Deacons, Gospeller; the Rev. J. O. Lincoln, presenter; the Bishop of Nevada read the Litany. The four men ordered Deacons were: Messrs. A. W. R. Darwall, Ross Turman, W. H. Hermitage and Daniel G. C. Ng. The Rev. Mr. Darwall will be in charge at Santa Clara; the Rev. Mr. Turman will continue in St. Matthew's Parish, San Mateo; the Rev. Mr. Hermitage will be assistant at Grace Pro-Cathedral, and the Rev. Mr. Ng continues in his efficient work as missionary to the Chinese in San Francisco and Oakland.

At 3 o'clock a reception was held at the new Divinity School on Taylor Street, after which Mrs. George W. Gibbs, the donor, unveiled the memorial tablet over the main entrance. Mrs. Gibbs was greatly overcome with emotion caused by the associations the occasion recalled, which was far more eloquent than any words. Our Bishop spoke words of appreciation that voiced well the deep feeling of gratitude of the student body to Mrs. Gibbs for the home which she has provided for them. The unveiling was followed by the benediction of the house by the Bishop, who invoked God's blessing on all the principal rooms and on every floor, signing them with the sign of the Cross.

The planting of the class ivy by the Senior Class brought the formal exercises to a close. This ivy was brought by the Bishop from Mt. Vernon. After this ceremony the friends of the School went through the entire building, inspecting the comfortable quarters of the fortunate students.

To all who participated the day was one of great joy and will long be remembered in years to come.

DIOCESE OF CALIFORNIA.

St. John's Church, Ross, was consecrated on Trinity Sunday, by the Bishop, just one year after it was completed and opened for public worship. Eighteen months ago the Bishop laid the cornerstone of the Church, and in that interval both the new Church and Rectory have been completed and paid for. The approximate cost of the Church is $12,000 and of the Rectory $6,000, exclusive of the east window, which was made in Munich by Mayer & Co. of New York at a cost of $1,000, and the bell, which is on the way from Troy, N. Y., and will also cost $1,000. Both the window and the bell are memorial gifts. Great progress has been made in St. John's Parish, Ross, in the past few years, which is evidenced by increased congregations and the activities of the parish organizations. At the visitation of the Bishop on Trinity Sunday a class of ten was presented for confirmation, and over fifty received the Holy Communion. On the evening before, a reception was tendered to the Bishop and Mrs. Nichols at the Rectory, which was very largely attended.

The Women's Auxiliary of St. Mary's by the Sea, Pacific Grove, held their annual meeting in the Parish House, Thursday, May 30th, and elected the following officers: Mrs. Thomas Trilley, President; Mrs. J. P. Peyon, Vice-President; Mrs. Fred J. Fox, Secretary; Mrs. T. A. Work, Treasurer.

Those who contributed to the fund for an organ for a little mission in Cuba, at the request of Archdeacon Emery, will be sorry to learn of its fate, the news of which reached him in the letter which follows:

"My Dear Archdeacon: I was surprised a few weeks ago to receive a notice from the express company that an organ shipped to me had been lost on a lighter that was sunk in the Havana harbor. I learned afterwards that this organ had been purchased by you as a kind of remembrance of your visit to us last winter. I am sorry to report that the organ was not insured by Mason & Hamlin, and that the transportation company repudiates all claims that I have put in for the loss of the instrument.

"I want to thank you, however, for the gift, although it has not reached us.

"I am sure that you will be distressed to get the information about the loss of the instrument.

"With best regards, I am,

"Faithfully yours,

"ALBION W. KNIGHT."

On May 26th there was unveiled a beautiful panel in mosaic for the Tympanum above the main entrance door of St. Luke's Church, New York, the Rev. George Ashton Oldham, Rector. The design is by Charles R. Lamb, the work having been executed in the Lamb Studios.

CORRESPONDENCE.

Oakland, Cal., May 22, 1912.

The PACIFIC CHURCHMAN,
San Francisco, Cal.

At the last meeting of the Convention of the Diocese of California, on motion, a special committee was appointed to prepare a memorial to the General Convention, asking for the amendment of the rubrics and the amplification of the prayers of the Prayer Book, so as to more adequately meet the needs of special occasions, and present-day conditions, and to make the book in general more flexible. The committee has already had two meetings to map out the work, but it very much desires the suggestions of all who are interested in the matter and have ideas which might be incorporated in the report. With such co-operation the committee feels its work should be of real value, in that it would represent the best thought of those who desire such changes.

The report will be presented at the next meeting of the Diocesan Convention in May.

All communications should be addressed to the Secretary of the Committee, Mr. Vincent Neale, San Rafael, Cal.

Very truly yours,

CLIFTON MACON, Chairman.

The Editor The PACIFIC CHURCHMAN:

I am not aware of the identity of either of the writers whose words appear in your columns over the signatures of "Dominic" and "Occam"; but your readers should, I think, be cautioned against taking too seriously the pronouncements of Lord Macaulay upon whatever territory his utterances may chance to trench. To precisely what extent Truth will recognize as her own the long extract in your issue for June concerning the rival merits of the Anglican and Roman Churches, I am not curious to consider; but the unwary should be warned that its author has dropped out of the bibliography of the historical investigators for at least a generation, and is of interest chiefly as an example of a method of writing about events which has fortunately passed away.

WILLIAM HIGGS.

Berkeley, June 5, 1912.

The Rev. H. Percy Silver, Secretary of the Seventh Missionary Department, has been elected Bishop Coadjutor of Kansas. He was for about eight years Chaplain in the United States Army and has also served churches at Omaha and Lincoln, Nebraska.

At the annual service of St. Vincent's Guild of Acolytes at the Church of St. Mary the Virgin, New York, 480 persons, 50 of them clergy, were in the solemn procession. Fully a thousand worshipers crowded every available portion of the church and chapels.

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SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS.

The Summer School in the Diocese of California, held from June 3rd to June 8th under the auspices of the Board of Christian Education, proved more successful than the most sanguine had predicted. It was a success from the point of view of numbers, from the point of view of interest and enthusiasm, and from some of the splendid results that are following closely in its wake. Eighty-four were reached by the morning sessions, which covered the subjects of the first year of the teacher training course for the Diocese. A larger number came to the delightful evening lectures.

The Rev. G. M. Cutting, Rector of St. Paul's, San Rafael, on the evening of June 3rd, gave the first of these illustrated lectures, "The Cathedrals of England," with some slides not to be found anywhere else in this country. His approach and handling of the subject were original and unique. On June 5th Professor H. R. Fairclough of Stanford University gave the second, "Ancient Churches of Rome," with a scholarly and most fascinating setting forth of rare facts and details.

On the morning of June 4th Bishop Nichols opened the School with the celebration of the Holy Communion and an address which struck the keynote of the whole, revealing its genius as with the happy touching of a button. The Bishop was truly the help and inspiration of the Committee from the very beginning. The Rev. Mardon D. Wilson, Rector of St. Paul's, Fruitvale, the father of Sunday School work in the Dioceses, made an excellent Dean of the Summer School.

Dr. H. H. Powell, on Old Testament History and Geography, and the Rev. E. L. Parsons, on Old Testament Theology, in their daily lectures, were wonderfully clear and uplifting. As one clergyman put it, "It was a pleasure and privilege to hear them, and stand to me in the nature of a post-graduate course"; while even to the women, mothers and teachers, it was simple, clear and interesting. The third hour each morning was devoted to Child study, and the members of the Teacher Training Committee were fortunate in being able to secure such specialists in their various lines as Miss Cora N. Jenkins, principal of the Jenkins School of Music, Oakland; the Rev. Ray F. Carter, Director of Religious Education, Oakland; the Rev. F. C. Murgotton, Professor, Church Divinity School; Dr. Annie Lyle, late of the Juvenile Court, San Francisco, and Dr. Margaret Schallenberger, State Normal School, San Jose.

The Rev. E. H. Benson, in his daily address at the Vesper Service, brought that devotional touch without which the work would have been incomplete. The greatest testimony to the strength and beauty of his talks was the daily increase in the number who came to this service.

On Thursday evening, June 6th, Bishop Nichols, the Rev. Edward Morgan, Rector of St. Luke's, San Francisco, and Mr. Hermitage, Assistant at Grace Pro-Cathedral, discussed "Religion in the Home," in place of the Rev. E. L. Howe, Rector of the Church of Epiphany, Los Angeles, who was detained by serious illness in his family.

On Friday evening "The Devotional Life of the Child" was the topic under discussion, led by Dean J. Wilmer Gresham of Grace Pro-Cathedral, assisted by the Rev. H. Cowley-Carroll, Rector of St. John's, Ross, and the Rev. Edward H. Malony, Rector of St. Mary's-by-the-Sea, Pacific Grove. Others entered into the discussion, thus making the last evening one of closer touch. The final moments of the meeting were fittingly devoted to motions of thanks, unanimously expressed, for all the lectures and speakers of the week, who had so freely and graciously given of their time and strength.

All meetings, with the exception of the illustrated lectures, were held in the library of the Church Divinity School, which, in its beauty and atmosphere, gave added charm and strength to the work. In the dining room of the School was an exhibit of Sunday School helps, and the Sunday School Library at the Diocesan House unloaded its shelves to those who had visited it for the first time.

The Teacher Training Committee to the Board of Christian Education, whose work it was to arrange for the Summer School, are planning a series of weekly lectures on the Prophets for this fall, which will more closely connect this year's work with next summer, when the New Testament will be studied with its correlated subjects.

THE CHURCH AND SOCIAL SERVICE.

The recent convention addresses of many of the Bishops have been exceedingly interesting. Many of them have dealt in no uncertain terms with the problems of Social Service. Even in the midst of fine addresses there is an occasional lack of appreciation of the real import of Social Service. In one otherwise very fine address, in which we read that "it is well to work for pure politics, for better tenements for the poor, to drive out the scourge of tuberculosis, to shorten the hours of study and labor for children, and the removal of conditions which enable criminals to ensnare girls for the white-slave traffic," we are reminded that we must not neglect that side of our life which is sometimes called the "Devotional." And then the address continues: "We must cultivate a love for God's Sacraments, God's Book, God's Day, God's Temple and God's Worship, as well as for God's Work." In this sentence there is omitted the one word which makes the rest worth thinking about. There is, you notice, no mention of cultivating a love for God's *People*. It is this love for God's People that makes Social Service a reasonable work for God's Church to undertake. In fact, it was this love which gave the Church its great start (John, 3:16). And it is this love which today is sending men out through the length and breadth of our own land and of other lands to preach the Gospel of our God and Saviour Jesus Christ. In the mission field Social Service is a natural companion of the pulpit and altar. No one would think today of beginning a new work in foreign lands without planning for schools and hospitals, and such other remedial agencies as would naturally come along. If there is a real love of God's People the spiritual foundation will take care of itself, for love is the fulfilling of the law.

Watsonville.

Soon after the January Convention of the Diocese of California a few of the clergy met at Watsonville and discussed Social Service. In Watsonville itself since then the dreams of the Rector seem to have been largely realized. On Tuesday, April 23rd, there was a large meeting in the local Y. M. C. A. with representatives from all religious and other agencies in the town. Mr. Frank Gates, Y. M. C. A. Secretary, appointed a committee on organization. It is as follows: H. C. Wykoff, Episcopalian; Henry Peckham, Mrs. John Gardner, of the Woman's Club; Professor T. J. MacQuiddey, an Episcopalian; Otto Stosser, a Roman Catholic; Merril Walker of the Labor Union, and Frank E. Gates of the Y. M. C. A. It will be noticed that the Rector is not on this list. This is due to his own wishes. He is the inspirer of the movement for a better Watsonville. I quote from a letter received from one of the Committee, who is not an Episcopalian: "For the past several years, as I understand, Mr. Thackeray has been planning and working and dreaming of a Social Service movement locally which would work and into which could be concentrated the enthusiasm and energies of all the best people in the town. This consistent loyalty to a definite idea and its persistent presentation through sermon and conferences and conversations has educated the people up to the point where he can spring organization upon them." "But the deed sowing, the nurture and persistent care and the guidance of the harvest of this idea have all been done by Charles Thackery."—

W. R. H. Hodgkin.

The Rt. Rev. John Sheepshanks, Bishop of Norwich, England, from 1893 to 1909, died on June 3rd.

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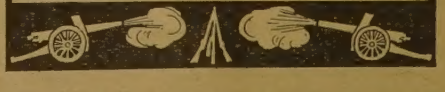

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Literature of the Day

Leo XIII and Anglican Orders. By Viscount Halifax. Longmans. $3.50 net.

The casual reader will be very likely to undervalue this book as a serious contribution to ecclesiastical history. Others may be tempted to regard it as a too corpulent pamphlet on strictly party lines, while a good many will pass on the other side in complacent scorn at the whole question involved. It does not matter in the least. The Church historian of the future will be grateful for its witness to existing currents of thought in the Anglican Church, and the movement of them towards a definite point. But prevision is not necessary to justification for the book's existence. It clears up everything that the Rev. T. D. Lacey in his book of a few years ago left unrevealed, and puts in definite terms the causes which operated in the issuing of the Papal Bull denying the validity of the Orders of the Church of England. One may be strongly of the opinion that the decisions of Rome on this question need not trouble Anglicans by ever so little and regret that so much time and such travail of learning have been spent for nought. That is the the obvious casual view. But beyond it abides the fact that this question of Orders remains as one of the most potent hindrances to any prospect of reunion between the two Churches. Yet even if Rome should get beyond that stage of historical vision, which sees men "as trees-walking," to the acceptance of irrefutable documentary evidence for the validity of Anglican Orders there would still remain the bar, impossible to get over, of Roman supremacy involving Roman Mission. Which means that every sacred minister derives his power to act from Rome, the "'Mother and Mistress of all Churches",—that in the absence of this authority he is the merest pretender, all his acts void, absolutely of no effect. On page 231 Lord Halifax quotes the most condensed and positive utterance of Cardinal Vaughan on the matter of reunion, that which he says is the "crucial one,—the very kernel in regard to the whole question of reunion. It means a return to the constitutional corporate union of the Head and the members of the Church which existed before the break up of Christendom in the sixteenth century. Until then all the nations of Western Christendom were united to the Apostolic See of Rome. It was a constitutional corporate union of the Head and members." That is as Lord Halifax adds, "that the Pope is head of the visible Church by a distinct act of our Lord Jesus Christ."

It is quite easy to be wise after the event, but it must seem to everyone knowing the facts of the case, that there could be no question of union with Rome except on terms of thorough unconditional submission,—i. e., not reunion, but servitude. Cardinals Manning and Vaughan fought to the bitter end with uncompromising determination against any proposals for peace as disastrous and their language was not always restrained.

The most interesting part of the book is the account of the efforts made by Lord Halifax and others to promote union by trying to persuade Leo XIII and the then Archbishop of Canterbury to write to each other with the purpose of paving the way to reconcilement. The Pope was gracious, very, but he was shy—and at Rome there were other potentialities than his own. The Archbishop hung back, wisely enough. Lord Halifax portions out the blame of the failure between Cardinal Vaughan and the Archbishop, but it seems to the present writer that his usual impartiality is not quite so apparent in this case. From pages 589 to 624, Vol. II, Archbishop Benson's Life, there is a full statement of every stage of his connection with the matter, and it seems impossible to avoid the conclusion that while he was anxious enough to further the cause of unity he was mindful of the caution,—hasten slowly,—was more prudent than weak. It will depend on the reader's standpoint whether the book is interesting or not. Yet it surely ought to interest anyone who wishes our unhappy divisions to melt away in the heat of a larger charity. At any rate it is impossible not to be interested in the earnest, lovable character of the author, his dogged perseverance in a cause that must often enough have had its hopelessness borne in even to his ardency. And it is a book which must be read by everyone who wishes to see Church history in the process of making.

These last sentences were hardly finished when Du Bose's new book, "Turning Points of My Life," came in, and the following is quoted for its bearing on Lord Halifax and his efforts: "There is a somewhat general softening and relaxing of acrimony now in process, but still even the theory of the one Church of Christ, and anything like a practical unity among Christians, is still far from being recognized in our popular religion as a desideratum—much less as an essential principle and a practical necessity of Christianity. * * * It may as yet be a matter for only the thinkers and the leaders, above all for the Seers, the Abrahams of Faith and Hope; but these are the movers of the world and if they do not move in the matter, the world will not be moved." Page 69.

Needless to add, Dr. Du Bose has no reference to Lord Halifax and very likely had not thought of him when he wrote the above. This cautionary remark is made for the benefit of the acute who can see through a millstone.

The Sorrow of the World. With an introductory essay on Accidie. By Francis Paget, D. D., late Bishop of Oxford. Longsmans 75c net.

Many have never heard this barbarous sounding word, "Accidie," and of the few who have, fewer still seek to gain a clear idea of what it signifies. But most of us have experience of the thing, and may have cast about for a term that would fit it with at least a degree of exactitude. We put it down to indigestion, the modern cloak for nearly every infirmity under the sun in this country, or to overwork, or to the aggravatingness of things in general when we are conscious of being singularly unpleasant to ourselves and to others. The Bishop puts it that men of long past centuries interpreted this strange feeling, made it clear that it is a certain subtle, complex trouble of our own hearts which we have never forced ourselves to analyze, or put it off to coming days as is our way with things we are ignorant of except their faculty of making us uncomfortable. He calls up one great name after another along the centuries beginning with Cassian, who calls "Acedia," a "weariness or distress of heart akin to sadness." The main part of his treatise, "De Spiritu Acediae," praises hard work as the truest safeguard. The introductory essay is really the larger part of this small book, and, as a piece of literary work, it is well worth careful reading. But it is infused with the intense spirituality that characterized the author, and the sermon that follows is the driving home of the points made in the essay. It may be as old as Cassian, but it was of more respectable antiquity still, for the unknown writer of Ecclesiastes seems badly stricken with it. Yet it is essentially modern also. "The sorrow of the world, the sin of Accidie, the wanton, willful, self distressing that numbs all love of and zeal for good, that sickly morbid weariness in which the soul abhors all manner of meat and is even hard at death's door, the woeful lovelessness in which all upward longing fails out of the heart and will,—the sin that is opposed to the joy of love." For more, and there is very much that is well worth while, we can only refer the victims of "Accadie" to the Bishop's wise and kindly counsels. But everyone given to devotional reading will find in its few pages a veritable well spring of delight.

The Mind of St. Paul. As illustrated by his Second Epistle to the Corinthians. H. L. Goudge, D. D., Canon of Ely. Longmans. $1.00 net.

These lectures were delivered at the Oxford Summer School for the Clergy in 1911. The institution explains itself and it is largely resorted to and always secures the ablest men. The aim of these lectures is to grasp the thoughts which run through the great Epistle from end to end, so as to gain a clear conception of St. Paul's mind as to the Gospel of Christ and as to his own life and work in relation to it. There is a sentence in Dr. Du Bose's "Turning Points in My Life," curiously illustrative of the point of view of these lectures. "St. Paul was always intent upon inward life relations and processes; what he thought was not Christianity, but Christ, not doctrine, but life, not form, but content and matter." Page 43. In the closing sentences of his book, Dr. Goudge says that only a small part of the subject has been treated, yet the "study has opened out wide vistas before us. It has revealed to us the Gospel, the ministerial life as it illustrates the Gospel and the corporate life of the whole Church, the life of love and service in which it is meant to issue." Page 138. Much is written in these days to prove that St. Paul was the exponent of a Christianity adapted by himself to the exigencies of the times as he conceived of them, not the Gospels as contained in the Gospels, but a Pauline gloss. Both Dr. Du Bose and these lectures are a sufficient refutation of that specious theory. Dr. Goudge is principal of Ely Theological College, and his book proves what his position demands, that he knows what passes for current theology, and in what best way to face and deal with the novel problems it offers for solution.

He describes his life in three lectures, (1) Evangelical, (2) as Churchly, (3) as Catholic (in the widest sense, these being distinctly phases and not stages). It would be interesting enough to go all through the book and especially his account of the beginning of his awakened and actualized spiritual life, and the sane moral he gathers out of it: "The spiritual irrationality and impossibility of extorting from converts or beginners, or Christians at all, any true or real confession of the sum total or detailed contents of Christianity." It is remarkable

the influence he ascribes to Tennyson in the formation of his developing self. "For the time being (i. e., during the war) he was my Bible of humanity as my new Testament was of Divinity." There are only 142 pages, but there is not a vacuous sentence in the sum of them. It is the kind of book that goads, not of set design by any means, but much more effectively. There are many counsels of perfection, but they are practicable, all of them. "God is not going to convert the wilderness into a garden for us; what He wants is not the work but the working and the workers." The author is a brilliant example of the contrast between the man who aims at developing self and the complacent continuously stagnant self, absolutely content with both its moral and intellectual condition. To the man who says he has not time to read may be commended pages 39 et. seg., and if he has any glimmering of light in his soul, the story may move him to better things. And the reading of page 41 illuminates the author's "Gospel according to St. Paul" and send one back to that book with clearer vision of its purpose and scope. This review is inadequate, but it may serve its purpose of drawing attention to a book of very valuable counsels and incentives to action.

The Goodly Fellowship. Rachel G. Schauffler. McMillan. 25c net.

This remarkable story is as far removed from the weariful, painfully familiar ways of the normal novel as the place of its happenings is remote also. And although it is mainly about missionaries there is no trace in it of that flabby humidity, which, as a rule, characterizes the literature of missions, withering up the interest and making the reading as toilsome as a very up-hill road through heavy sand. The writer has kept the book by her eight years, just a year short of Horace's prescription, polishing up the style, rewriting, and so on, which accounts for its easy grace and compelling interest. A New York society girl, wealthy, frank, with clear ideas and very definite resolves, is projected into a very small community of missionaries in Persia and stays several months. She is a very vivid person, the last one would be supposed to be reconciled to such an environment. How she does this is the story, and so effectually does it become that she elects to stay and take her share in the work. For the way that led to this resolve we can only refer to the book itself with the assurance that it is a remarkably interesting story and extremely well calculated to quicken the thrills of even jaded fiction readers and make them turn to the last chapter before they have got through the first.

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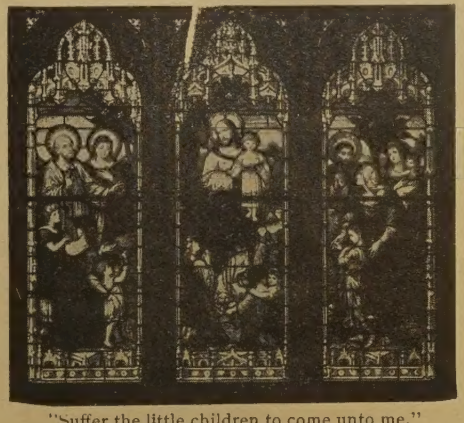

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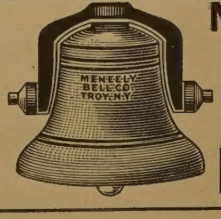

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